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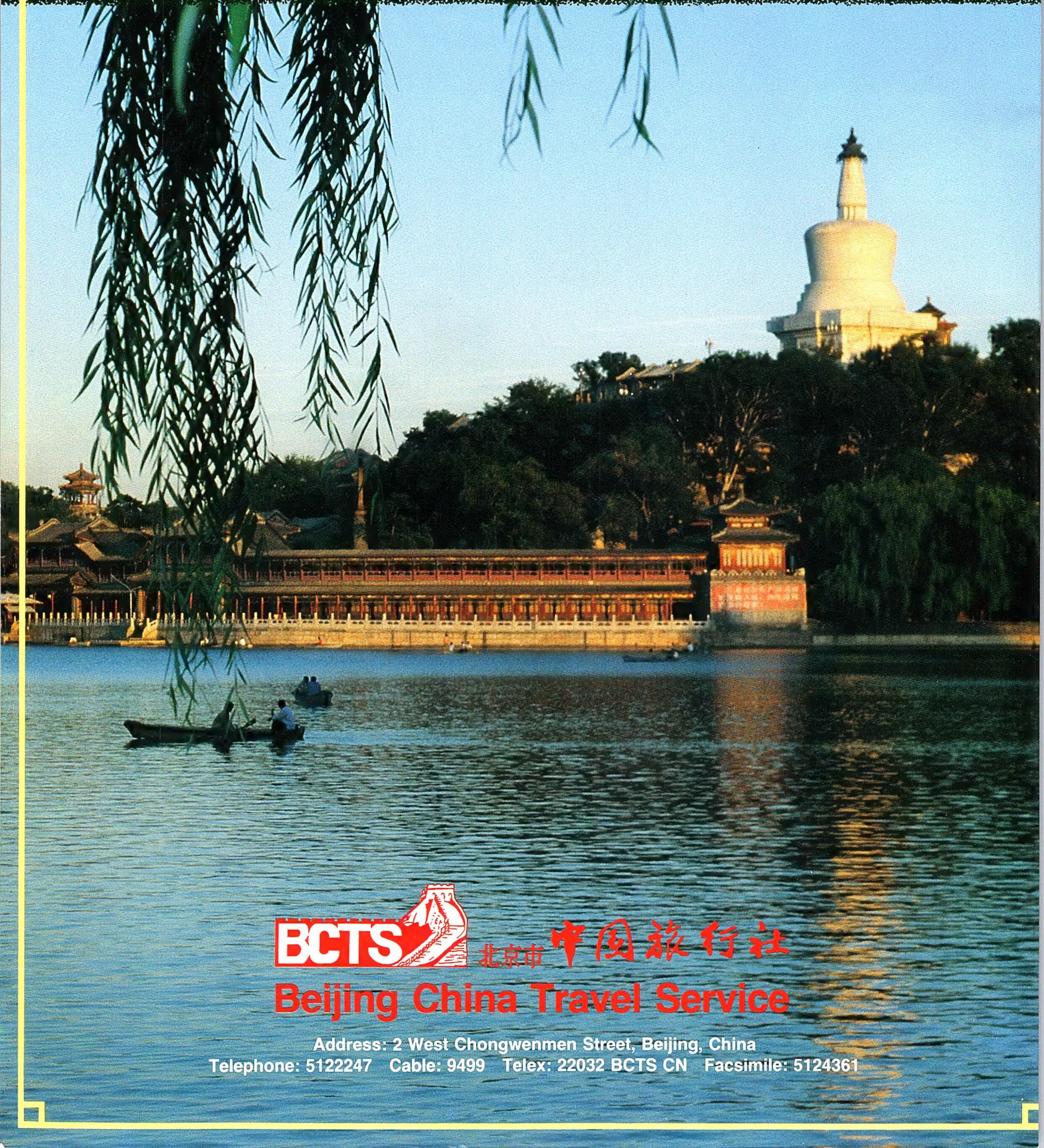

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EDITORIAL

A Novel Potpourri

From all four corners of China this month we pick a sampling of some of the newer destinations, places slowly being opened up for foreign and domestic tourists alike.

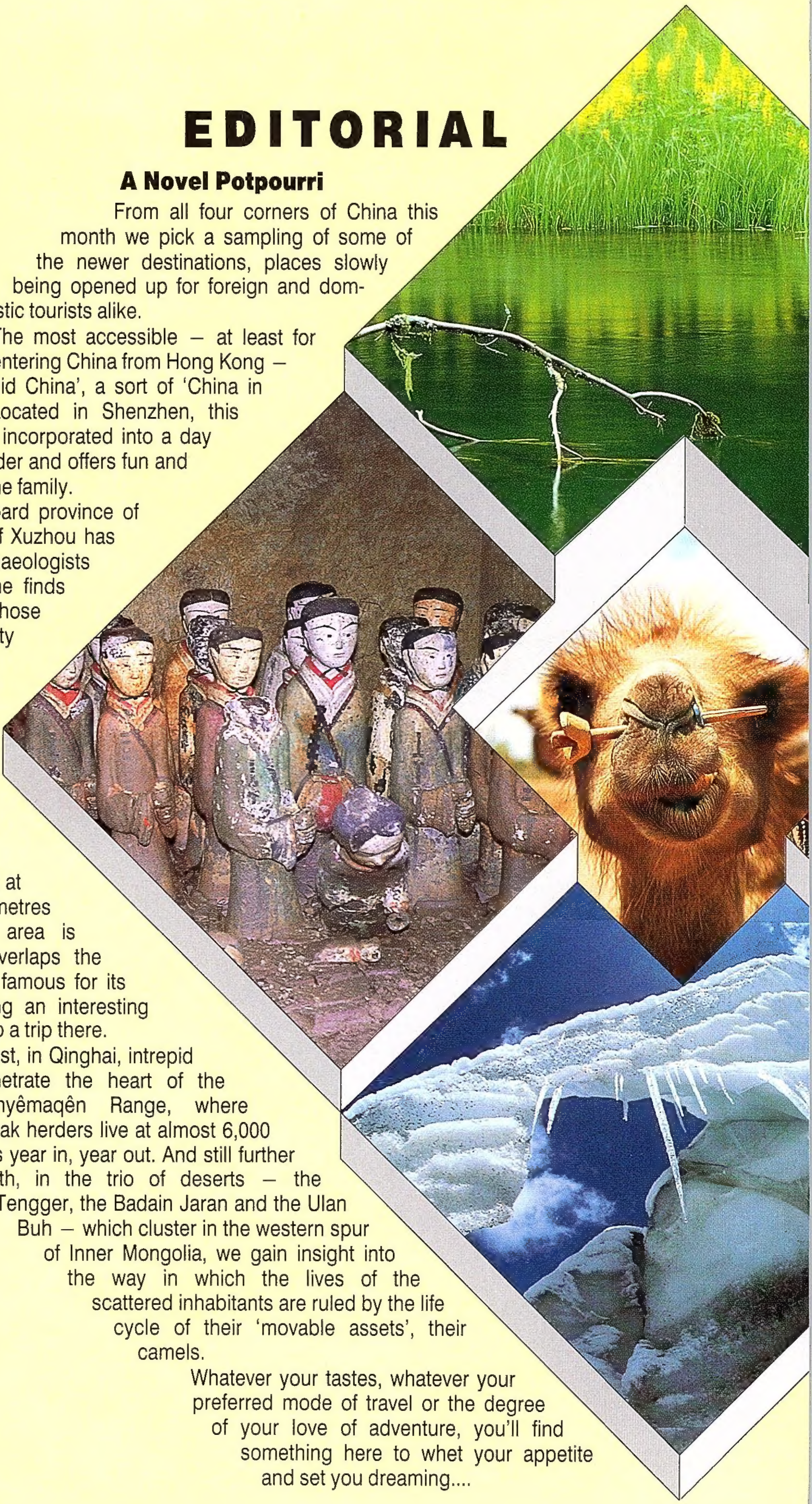
The most accessible – at least for those entering China from Hong Kong – is 'Splendid China', a sort of 'China in miniature'. Located in Shenzhen, this could easily be incorporated into a day trip across the border and offers fun and entertainment for all the family.

In the eastern seaboard province of Jiangsu, the historic city of Xuzhou has provided rich pickings for archaeologists over the years. But none of the finds have been more fascinating than those from the multi-chambered Han-dynasty tomb found at Beidong Hill in 1986. We are proud to present an account of the exciting discoveries written by the museum director who was in charge of excavation.

Turning to places which require rather more effort to reach, we introduce the seductive beauty of the Siguniang Mountains in northwestern Sichuan. Around 230 kilometres from Chengdu and set at an average altitude of 3,000 metres above sea-level, this lovely area is adjacent to and in fact overlaps the Wolong Nature Reserve, famous for its giant pandas, providing an interesting possible extension to a trip there.

To the northwest, in Qinghai, intrepid explorers penetrate the heart of the sacred A'nyêmaqên Range, where Tibetan yak herders live at almost 6,000 metres year in, year out. And still further north, in the trio of deserts – the Tengger, the Badain Jaran and the Ulan Buh – which cluster in the western spur of Inner Mongolia, we gain insight into the way in which the lives of the scattered inhabitants are ruled by the life cycle of their 'movable assets', their camels.

Whatever your tastes, whatever your preferred mode of travel or the degree of your love of adventure, you'll find something here to whet your appetite and set you dreaming....



NEW DESTINATIONS SPECIAL

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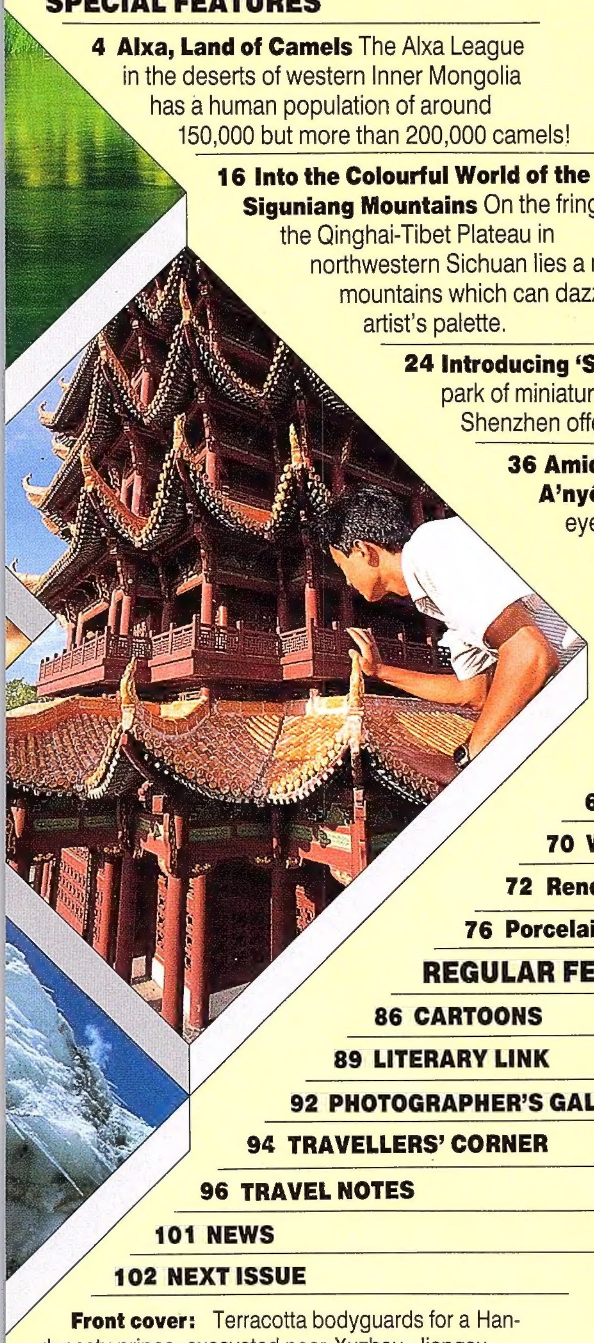

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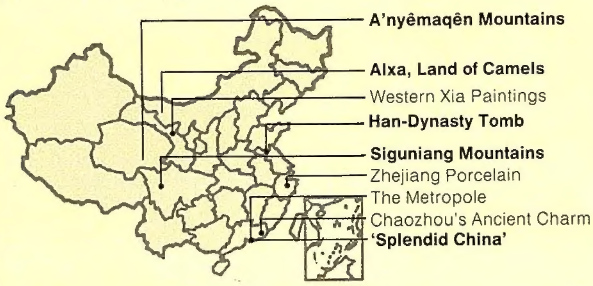

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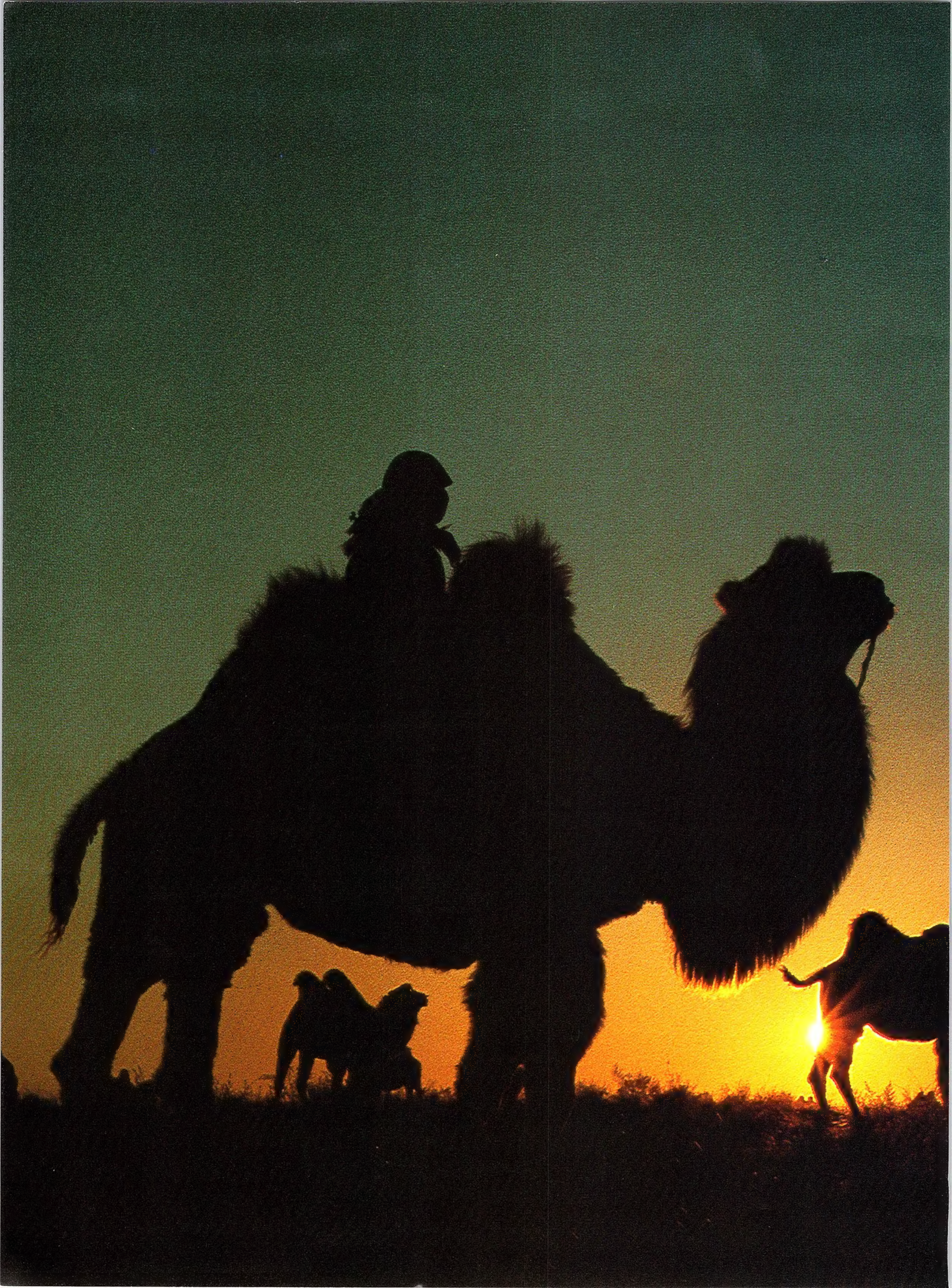

NEW
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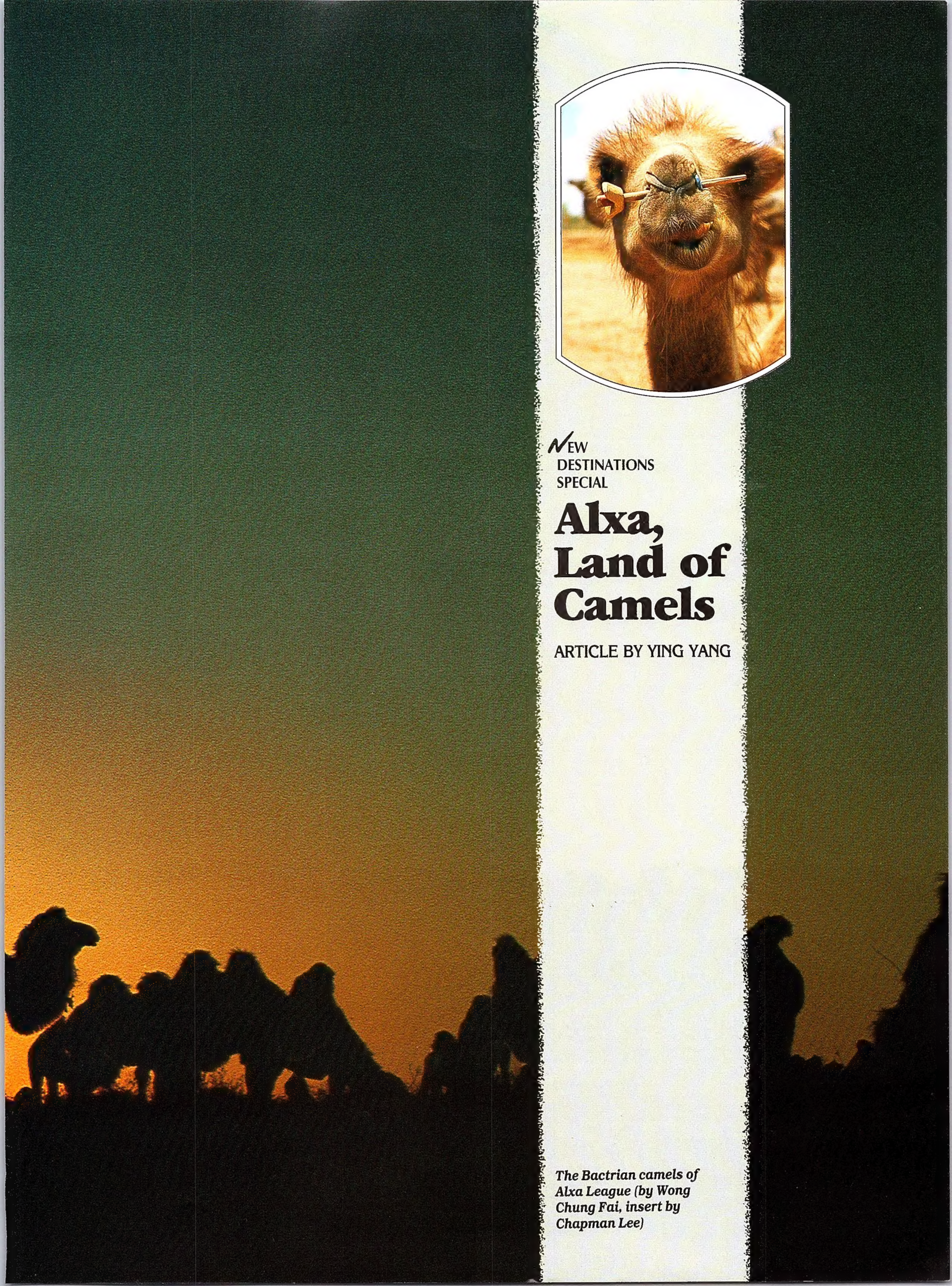
Alxa, Land of Camels

ARTICLE BY YING YANG



The Bactrian camels of Alxa League (by Wong Chung Fai, insert by Chapman Lee)

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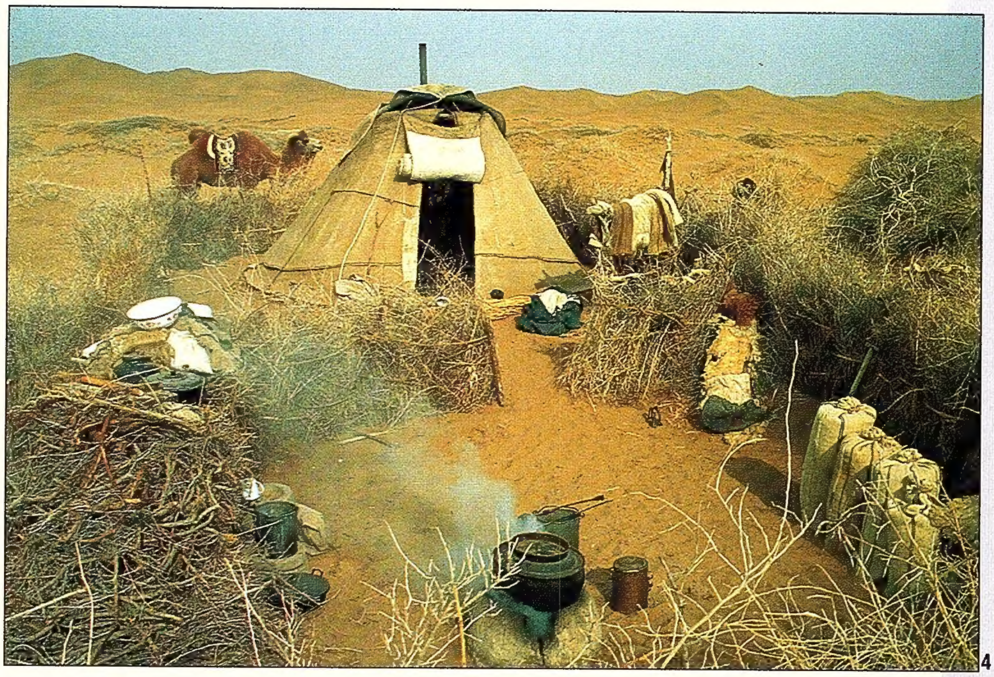
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The Alxa League, located in the western part of the Inner Mongolia Autonomous Region, is made up of Ejin Banner and the Alxa Left and Right Banners. With a total area of about 270,000 square kilometres, which is rather larger than Guangdong Province, Alxa has a population of only about 150,000 in contrast to Guangdong's more than sixty million! Within the boundaries of this vast territory lie three deserts, the Tengger, the Badain Jaran and the Ulan Buh (together known as the Alxa Desert), where oases and grazing lands can be found scattered in among the sand dunes.

Camels represent the main source of income for the nomads of the region, the two-humped Bactrian camel being the most common. There are estimated to be more than 200,000 camels in the Alxa League, about one-third of China's total camel population, so that Alxa is often referred to as the 'land of camels'.

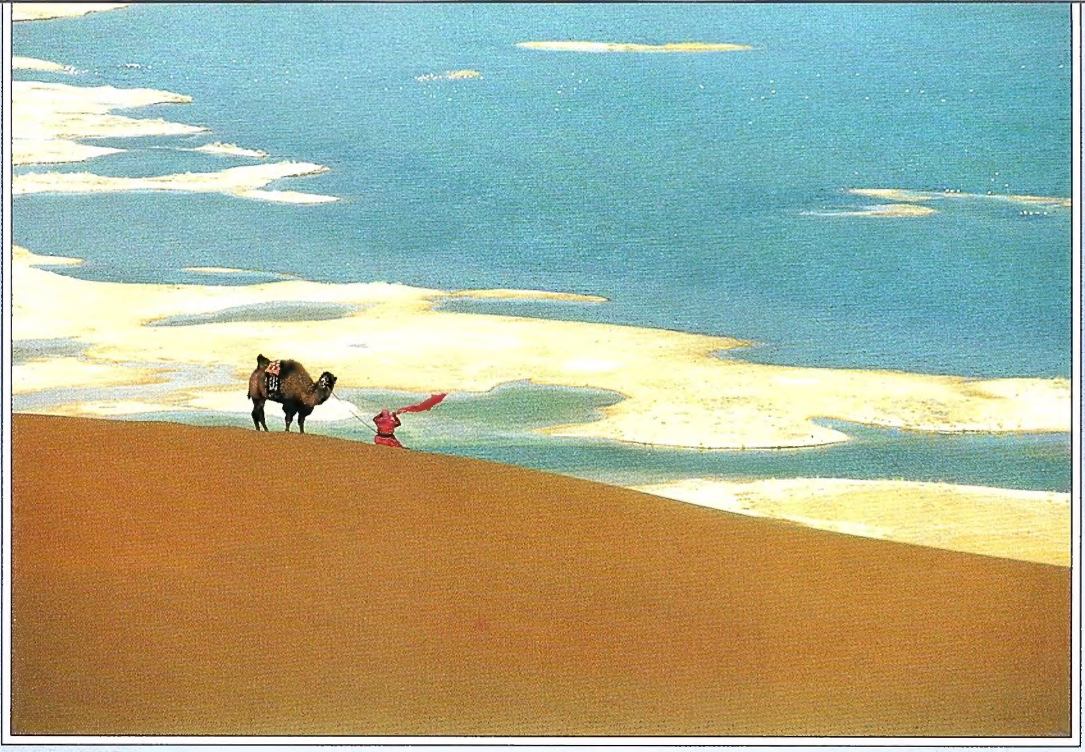
Bactrian camels, which have been domesticated for at least 2,500 years, are tall and fearless, with strong legs and feet. Their necks are straight and their humps firm, and their coat is thick and long. A fully grown camel weighs an average of four hundred kilos and stands about 1.7 metres tall. It can carry two hundred kilos on its back and march for thirty to forty kilometres a day, even in the middle of summer, without needing to stop for food and water.

Camel Droppings!

Not long ago, I and some colleagues visited a small settlement of about twenty Mongolian herdsmen's families situated in the Tengger Desert. Since we knew that the villagers earned their living by rearing camels, we expected to see great numbers of the animals there. However, when we turned up in our jeep, there was neither hide nor hair of a camel to be seen. The only proof that they existed were the mounds of dried camel droppings piled beside every house.

These camel droppings, about the size and shape of ping-pong balls, are collected and used as fuel for cooking and heating. Probably, like I did, you will wonder whether cooking food with this fuel 'pollutes' it in any way. The answer is no. Camels are herbivorous, so their droppings consist largely of odourless straw-type residue which burns well. Since the desert by its very nature is lacking in firewood and other

A Mongolian herdsmen's settlement (1) and a temporary camp (4). For much of the year the camels graze freely (2, by Chapman Lee), their dung being collected for fuel (5). The babies are pale-coloured, darkening with age (3) (1 and 3–5 by Harsbagen).



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combustible materials, the villagers are glad to have this fuel which is free for the taking.

Freedom for the Summer

There were no camels in the village when we arrived since it is the custom for the beasts to be sent out into the desert for the summer. There they wander freely and graze at will. Since they are domesticated, the camels do not go too far. However, they may still be dispersed over a radius of twenty to thirty kilometres around the village.

In mid-autumn this idyll comes to an end as the time approaches for the female camels to give birth after an eleven-month pregnancy. The herdsmen go out into the desert – nowadays, as likely as not, roaring around on motorbikes – to gather their herds. The first place they look is in the vicinity of waterholes and ponds, but there is no certainty that the camels will be there, and this can be a lengthy and arduous task.

The astonishing aspect of this for an outsider is the thought of how the herdsmen manage to identify their own camels from among the many thousands of animals scattered across the huge desert. Apparently, they use an age-old method. They identify the individual camel's two-toed footprints! I was assured that disputes about ownership of camels are practically unknown, so well does this method work when applied by people who have grown up with camels.

The Busy Season

After the months spent in the desert eating and drinking to their heart's content, the camels return to the village in a rested, healthy condition. The size of some of the females' bellies indicates that their babies are almost due.

This return to the village heralds the start of a busy period for both the camels and their owners. When a birth is imminent, villagers gather around the female as a herdsman delivers the baby and cuts and ties the umbilical cord. The babies can stand almost immediately, like horses.

After the birth, of course, comes the work of milking the female. Camel milk is not only drunk as a nutritious beverage, it is also processed and made into a fermented alcoholic beverage, cheese, butter, yoghurt and other products for consumption by the villagers. When milking a camel,

3

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On the shores of a salt lake (1) and watering the camels at a well (2, by Chapman Lee). The narrow-leaved oleaster is nicknamed 'desert grapes' (3, by Wong Chung Fai), while saline cistanche has medicinal properties (5). Camels can transport bulky loads (4) (1, 4 and 5 by Harsbagen).

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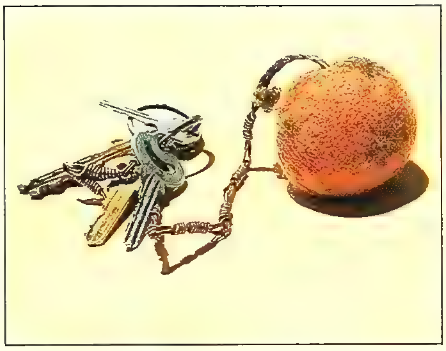

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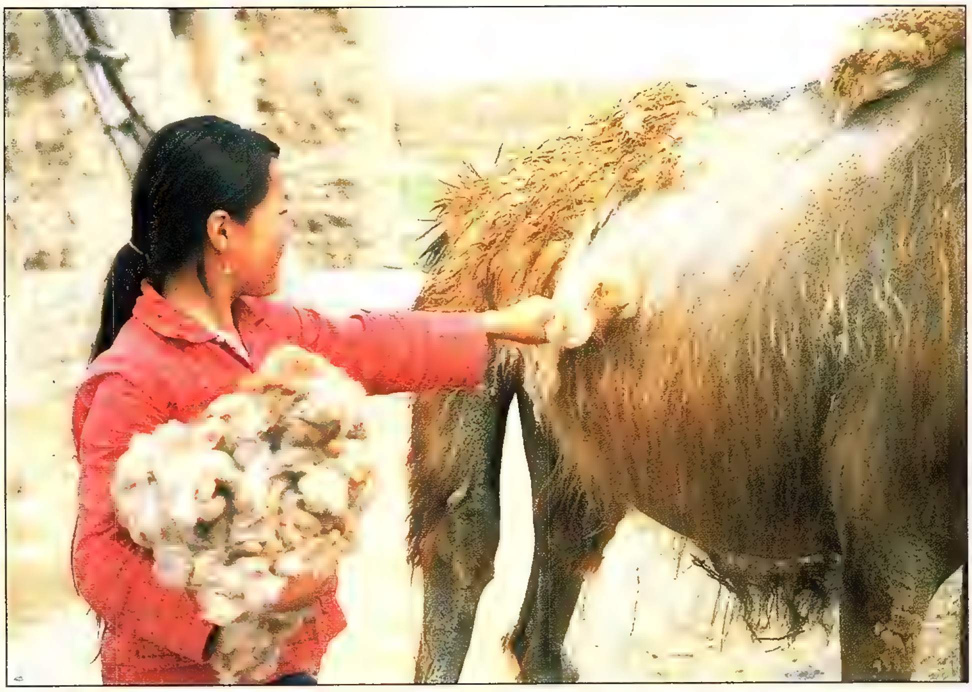

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the herdsman first ties her hind legs together to prevent her from kicking out. Camels are notoriously bad-tempered creatures, and they pack a dangerous kick.

Caravans as of Old

This is also the time when the herdsmen select their strongest beasts to form camel caravans to transport goods through the desert from oasis to oasis.

After their long 'summer holiday', well-fed and fit, with plenty of fat stored in their fleshy humps, camels on their first trip of the season are able to spend as many as twenty days on the road without food or drink. Of course, this sort of marathon is not generally required of them, but once out in the desert the caravan has to be self-sufficient.

Normally, a caravan sets off at around eleven o'clock in the morning with each camel carrying 150 to 200 kilos' weight. The caravan stops for a short rest every five kilometres all day long until dusk. The night is spent somewhere close to a water source, and the camels' loads are taken off so that they too can rest. Before the caravan sets off again the following morning, the drivers feed the camels with dried grass (camels are more likely to become sick after eating fresh grass – always supposing there was any to be found) and allow them to drink their fill. Before they are loaded up again, the camels usually take the opportunity to kneel down and then roll on to their backs, kicking their legs in the air madly, to ease any irritation or itchiness.

Though the desert looks like wasteland where nothing can grow, many types of shrubs and herbs have adapted to life under such harsh conditions. These include sundry dates, narrow-leaved oleaster (*Elaeagnus angustifolia*), red willow, sacsaoul (*Haloxylon ammodendron*) and camel thorn, and grasses such as *Achnatherum splendens* as well as saline cistanche. Many of these plants have spines or thorns as protection, but the camels still eat them with relish, just like goats would. I could not help noticing that, although camels might be able to abstain from food and water for days if absolutely necessary, when it is not necessary they tend to eat all the time.

A caravan lost in the desert's vastness (1, by Harsbagen). Adobe is the major building material (2); inside, pictures of Tibetan Buddhist leaders have pride of place (6). Wooden bucket used in milking (4) (2, 4 and 6 by Wong Chung Fai), and a keyring made from a hair ball (3). Camels moult every year in the spring (5) (3 and 5 by Chapman Lee).

1

4

The Big Moult

Though, in the autumn and winter months, the camels are not as free as during the summer, they are not watched as closely as, for example, sheep might be and they are left to roam close to the village. Every two to three days their owners take them to a nearby well to water them. The babies grow quickly, although they are not considered adult until they are sixteen or seventeen years old.

3

5

Once the winter is over and the weather gets warmer, the camels begin to shed their long, thick coats. Their hair comes off in loose tufts which are peeled off carefully every day by the herdsmen. This is not at all painful for the camels but, when they are moulting, their energy levels are much lower than normal and they get tired easily. They cannot bear any weight on their backs and look as though they are only half-alive.

According to the villagers, a top-quality camel yields three and a half kilos of hair a year, a medium-quality one about two and a half kilos. Even a camel with a thin coat sheds one and a half to two kilos of hair every year. At the end of the moulting season, the camels are released into the desert for another free and easy summer to rebuild their strength.

Source of Wealth

All the people in this village, who would have led a semi-nomadic life until recently, live in houses built of adobe (clay mixed with straw). This traditional material is perfect for the desert, since it conserves heat in winter but makes for coolness in the summer.

We visited one of the families at home. Apart from displaying several pictures of Tibetan Buddhist leaders such as the late Panchen Lama, the walls of the house were mostly used for storing implements such as buckets and so on used for milking camels.

One end of the main room was filled by a large *kang* (brick bed) which could be heated by burning camel droppings, the smoke being conducted to the outside via a blackened metal flue. This bed is the place where the family gathers to eat, sleep and chat.

Despite the apparent simplicity of these adobe houses, many of the Mongolian herdsmen of the Alxa League are actually quite affluent. Their camels represent their major fixed assets, which they can sell to get money, but they also earn a steady income by selling the camel hair they collect every year. And camels have an average life span of at least thirty years! Since the majority of the camels have yellowish-brown hair, those lucky enough to own a fine, rare white camel can make an even greater profit.

In addition, camel milk, camel droppings and the camels' ability to transport goods over long distances are all sources of income for the herdsmen.

Centre of Camel Country

The administrative centre of the Alxa League is Bayan Hot, the main town of Alxa Left Banner. In Mongolian, Bayan Hot means 'city of wealth'. It is sheltered to the east by the Helan Mountains and faces the Tengger Desert to the west.

Many traditions are retained in Alxa League (2). Camel-hair rugs (3) (2 and 3 by Harsbagen) are among the items produced by Bayan Hot's factory (1). Other local buys associated with camels include carvings (4) and meat (5) (1, 4 and 5 by Chapman Lee).

1

Alxa Left Banner covers a total area of three hundred square kilometres and the majority of its population are Mongolians. However, Bayan Hot is also home to members of fifteen other nationalities, including Han, Hui, Manchu and Tibetan people.

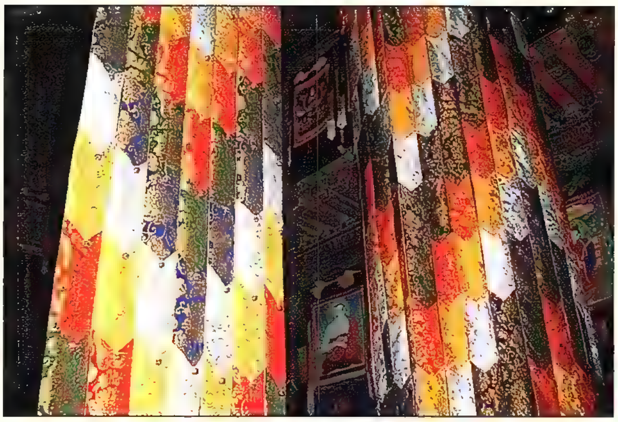
Bayan Hot still has a uniquely 'frontier' atmosphere about it. Even on ordinary days, it is nothing unusual to see any number of Mongolians dressed in traditional clothes going about their business in its streets. However, the numbers are vastly swollen at the time of the Nadam Fair between August and October. Unfortunately, I was not there at the right time to witness what must be an extraordinarily colourful event.

But I could still visit some typical industries of the region. About two kilometres outside Bayan Hot there is a camel-hair factory where most of the camel hair from the Alxa League ends up to be combed, graded and otherwise processed.

In the streets I saw jars of roast camel meat on sale and bought one to try. Having experimented, I can report that camel tastes very like beef, but tougher! The locals told me that it is the thigh which is used and that camel meat has more protein and less fat than beef. However, they themselves do not favour camel meat, perhaps because of their strong ties with the living animals. The jars of meat I saw are mainly sent to other parts of China.

Signs of the Past

Bayan Hot was the home of nomadic peoples such as the Hun, Wuhuan and Qiang during the Qin and Han dynasties (221 B.C.-A.D. 220). Falling within the territory of the Western Xia, a state established by the Dangxiang tribe in 1032 and whose capital was on the other side of the Helan Mountains at present-day Yinchuan in Ningxia Province, it was made an important garrison post in the Qing dynasty (1644-1911) as well as the administrative headquarters of the Alxa League.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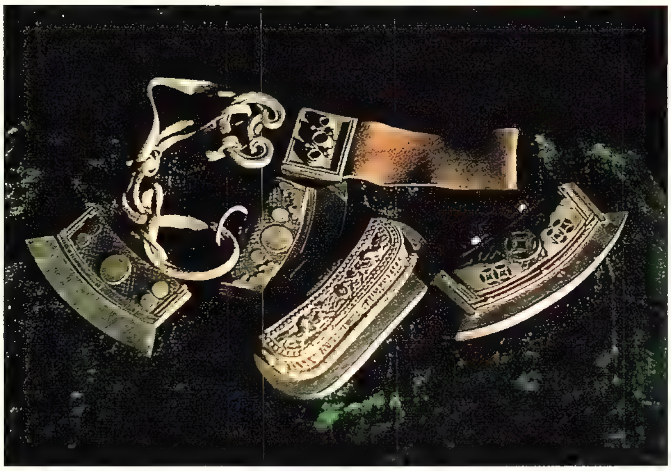
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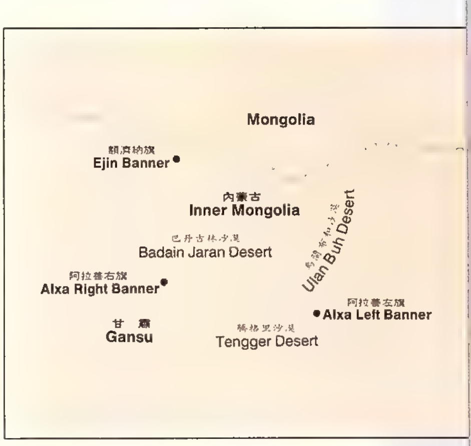
It was the Manchu rulers of the Qing dynasty who introduced these 'leagues' and 'banners' as a way of tightening their grip over the Mongolians. The latter were divided up according to the system formally established by the great leader Nurhachi for the Manchus in 1601. Several blood-related families were grouped under a banner (originally, literally, an identifying flag), then several banners would be put under the broader administration of a league. The different banners of a league would meet regularly to discuss local matters, and the place where the meeting took place became the name of the league. The administrative set-up has of course changed, but the names linger on.

A place which reminds one of Bayan Hot's past is Yanfu Temple, a Buddhist temple built by Lobsangdorji, the third governor of Alxa League, to celebrate the birthday of the Qing emperor Qianlong (reign dates 1736-1795). The temple compound is shaded by pines and cypresses. Most of the main structures are still standing, including the main hall, side halls, scripture library, bell tower and drum tower. The main hall contains a statue of a Buddha meditating as well as murals of the four lokapalas, guardians of the four directions; the figures are depicted in a sitting position, each holding a *pipa*, a sword, a sacred pillar or a miniature pagoda.

The temple compound also contained an exhibition of minority costumes and implements when I was there. The many antiques from Qing times on display included snuff bottles, ceramics, swords, hats and sundry garments. A flint steel caught my eye. By striking the two metal plates together it is possible to produce a spark to ignite dried twigs or paper. Just the job for camel herders in the desert!

Translated by Ursula Yeung

In an area where the Tibetan Buddhist faith is strong, the Yanfu Temple (1) and Toudao Lake Temple (3) attract many worshippers (both by Chapman Lee). Examples of old flint steels (4). For one born to it, controlling a camel is child's play (2) (2 and 4 by Wong Chung Fai).



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NEW
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Into the Colourful World of

3

the Siguniang Mountains

ARTICLE BY CHEN JIN

4

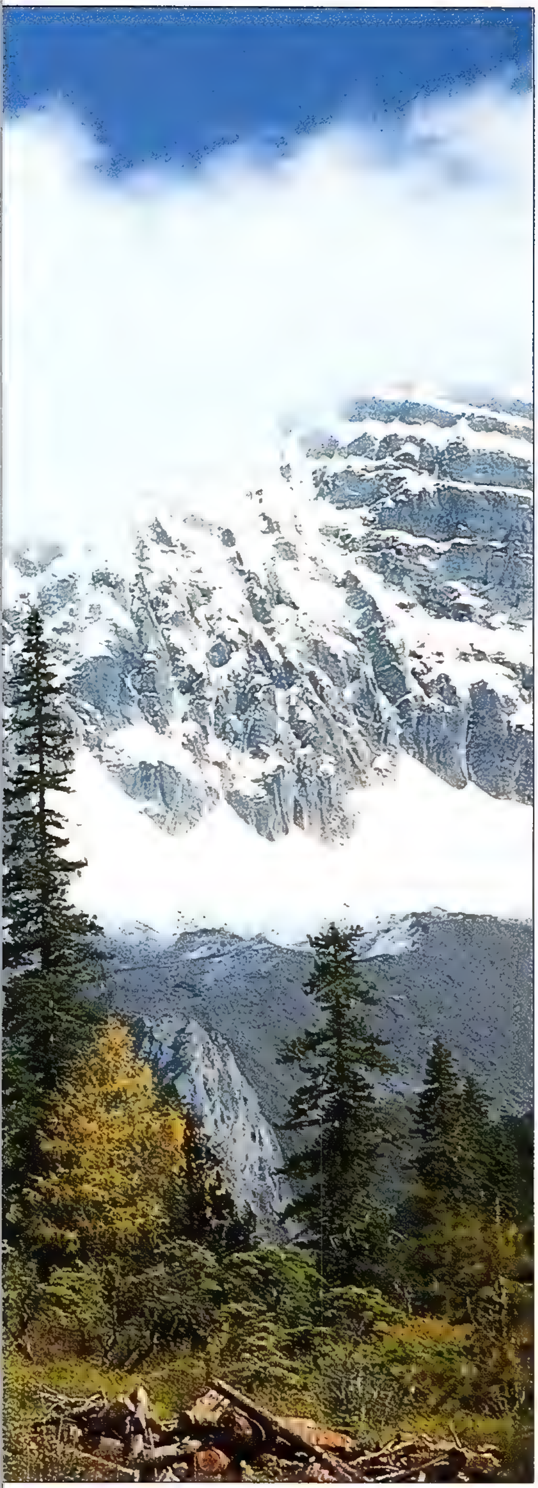
Previous page:
The brook in Shuangqiao Valley (1), where the meadows are brilliant with flowers (3) (both by Sui Shanchuan) and bogs lurk under trees (4, by Chen Wei). Haizi Valley glows gold with the return of autumn (2, by Peng Xiaomin).

Tibetan villagers (1, by Gao Yuan) live among this wild splendour of forests and mountains (2, by Chen Jin).

1

Topped with snowy peaks on which glisten what are believed to be new glaciers, the Siguniang Mountains (a major range in the Qionglai Mountains) offer a mass of natural beauty and incredibly luxuriant forests.

These mountains, whose colours can be as dazzling as an artist's palette, straddle the counties of Xiaojin and Wenchuan in the Aba Tibetan and Qiang Autonomous Prefecture in northwestern Sichuan. They have been designated as a new scenic area and a considerable part actually falls within the Wolong Nature Reserve, famous for its giant pandas. The range includes Daguniang, Erguniang, Sanguniang and fourteen other peaks in addition to Mount Siguniang itself, the major peak, rising to 6,250 metres above sea-level. This is known as the 'Empress of Sichuan's Mountains' as it is the second highest in the province, Mount Gongga, at 7,556 metres, being the highest and the 'Emperor'.



FOUR SISTERS

The Siguniang Mountains, which are on the fringes of the Qinghai-Tibet Plateau, get their name (literally, Four Sisters) from a local legend. The story goes that, in the ancient past, the Tibetans living in the area were greatly troubled by a demon from the north which made their lives a living hell. It tortured them by sending a bitterly cold and ferocious wind which never stopped. After a long time, the people could bear it no longer and, in desperation, one old man decided to kill the demon. He set out together with his four daughters but they were attacked by the north wind on the way and the old man died, turning into a mountain. His four daughters managed to kill the demon but were unable to

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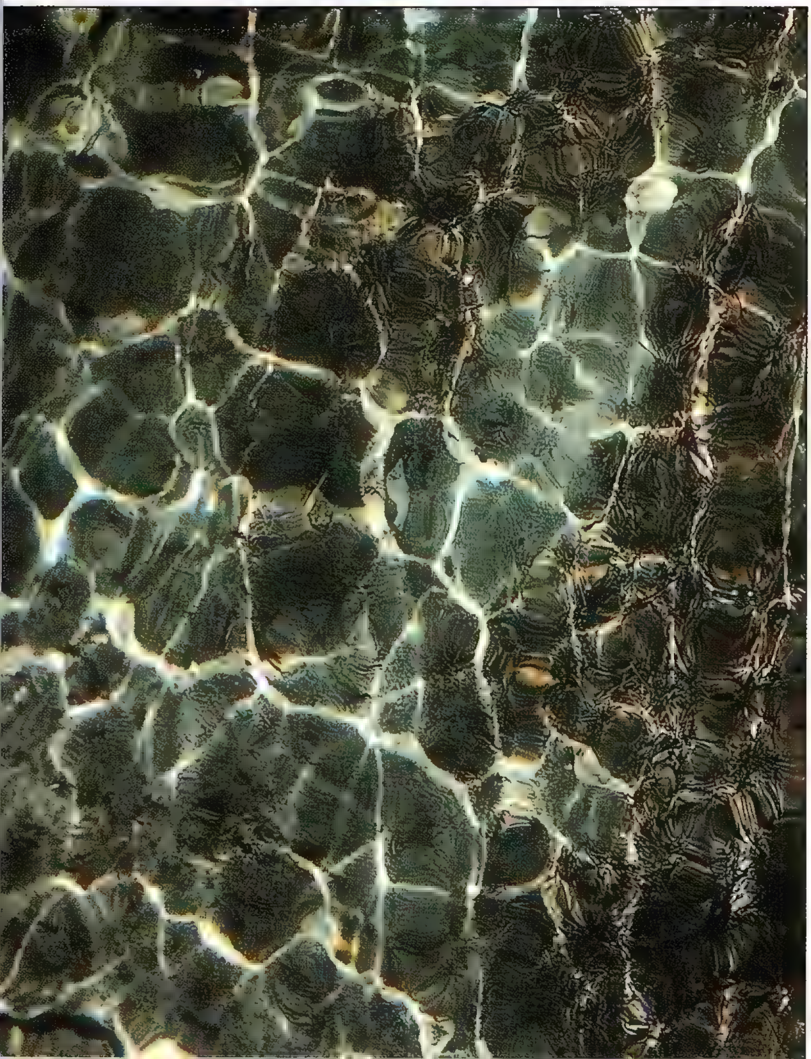

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stop the wind from blowing. In the end, they decided to follow their father's example and metamorphosed into four mountains to form a barrier against the bitter wind. The climate of the region became warmer, allowing the people to reap good harvests, and the mountains were named thus in honour of the four maidens and their selfless sacrifice.

With an average height of over 3,000 metres above sea-level, the range is interspersed with warm, humid river valleys. The climate displays extensive variation, from subtropical to alpine, with a resultant variety in vegetation. Even the rare dove tree (*Davidia involucrata*) grows here.

The huge meadows at the base of the mountains glow with red and white azaleas in the spring and all sorts of colourful wild flowers in the summer. Where the thick grass ends, trees and shrubs take over. Cypress, maple, poplar and birch grow on the warmer lower slopes, showering the mountains with red and gold leaves in the autumn, while spruce, fir, Chinese larch and other hardier species flourish at higher altitudes. Above the tree line, bare rocks rise to peaks encased perpetually in snow and ice.

THREE VALLEYS

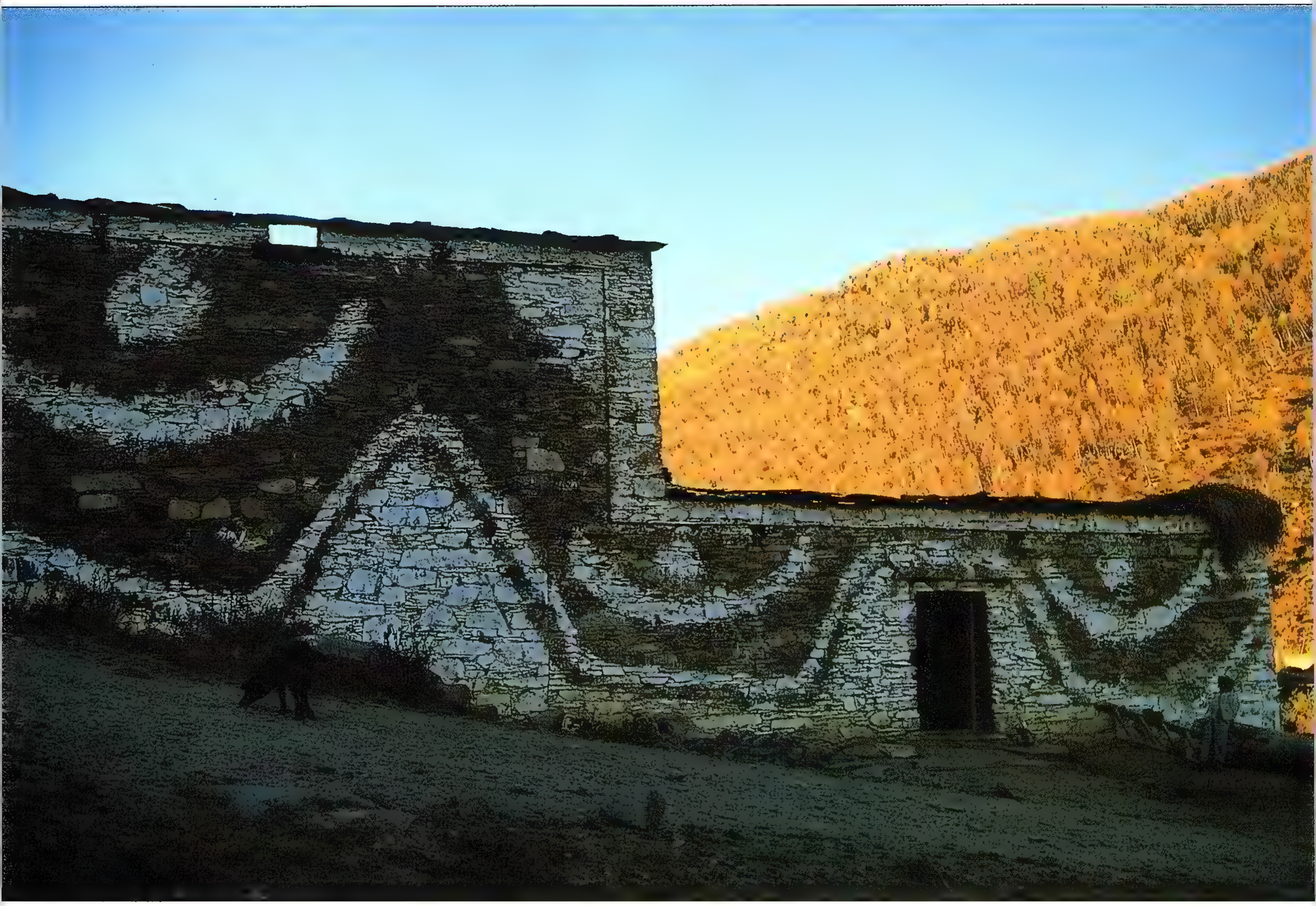
The mountains lie over two hundred kilometres northwest of Chengdu, Sichuan's capital. There are daily long-distance buses from Chengdu to Xiaojin via Guanxian (site of the ancient Dujiang Weir, said to have been designed in 250 B.C.), Wolong and Mount Balang, over a pass at 4,487 metres. Xiaojin County's town of Rilong lies at the foot of the major peaks, and acts as a base camp for excursions into the scenic area. This is potentially good trekking country, with three prime destinations clustered around the town — the valleys of Shuangqiao, Changping and Haizi.

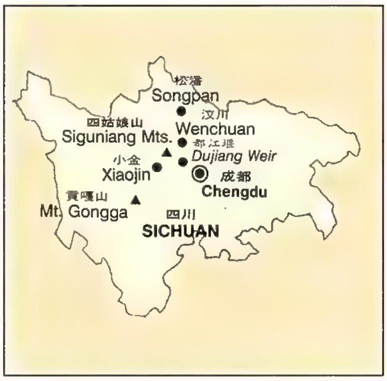
Changping Valley starts only about one kilometre north of Rilong. Quite a number of Tibetans and Qiang people (a branch of the Tibetan nationality) live in the first part of the valley. Their stone houses generally have three storeys; the ground floor is used for storing firewood and for their livestock, the first floor holds the living quarters and bedrooms for the family, while the upper storey and flat roof are used for drying and storing foodstuffs. Some of the village houses have Tibetan Buddhist symbols painted on their outer walls. These represent the sun and moon, and

Studies in the contrast of natural textures and colours (1 and 3 by Gao Yuan, 2 by Lü Linglong, 4 by Chen Jin).

1

A chance encounter in Changping Valley (1) where the walls of many Tibetan houses are covered with ancient symbols (2). The winding road over the pass at Mount Balang (3) (2 and 3 by Chen Jin). Camping at the mouth of the Haizi Valley (4) (1 and 4 by Gao Yuan).

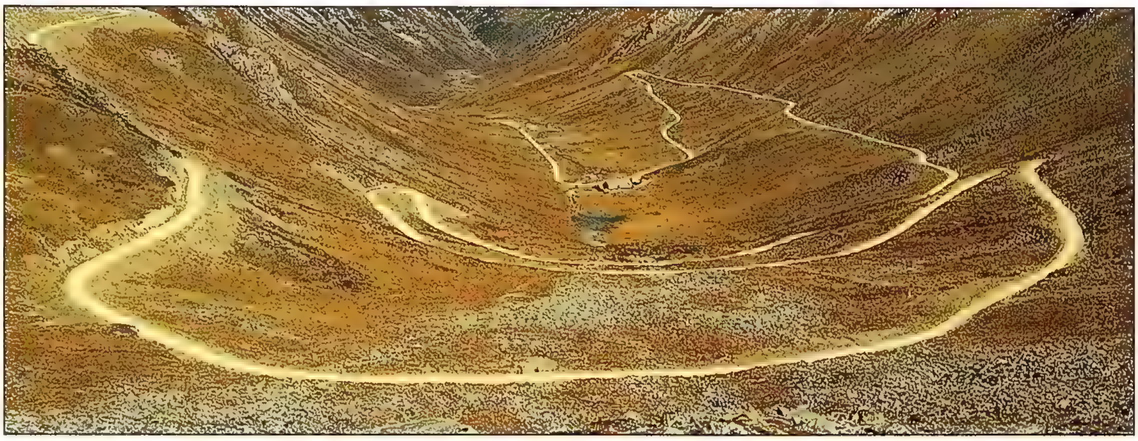



松潘
Songpan
汶川
Wenchuan
四姑娘山
Siguniang Mts.
都江堰
Dujiang Weir
小金
Xiaojin
成都
Chengdu
貢嘎山
Mt. Gongga
四川
SICHUAN

are symbolic of the source of light: a folk sign for good luck and a protection against evil spirits. Deep in the valley, which stretches for more than twenty kilometres, there is a large conifer forest with occasional clearings which provide ideal places for camping.

At the end of the valley, beyond the forest, a bare path leads off to the right and climbs the ridge in the direction of the Haizi Valley. This is a gully, again around twenty kilometres long, containing a long, narrow lake known as Dahaizi (Big Lake).

Shuangqiao Valley is further away, about seven kilometres westward from Rilong. The thirty-kilometre-long valley is traversed by a road. The brook which runs the length of the valley is crowded on either side by dense broad-leaved and coniferous forests, while above soar a dozen or so snow-covered peaks: Mount Wuse (Five Colours), Mount Jiandao (Sharp Knife), Shenfu (Priest's) Peak, Shenshan (Holy Mountain) and others.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4

The Siguniang Mountains seem set to attract great attention from nature-lovers since they are closer to Chengdu than either Hailuogou (see CHINA TOURISM no. 102) or the quartet of attractions in the vicinity of Songpan (see CHINA TOURISM nos. 85 and 110). And, of course, they can usefully be combined with a visit to the Wolong Nature Reserve.

Translated by M.K.

NEW
DESTINATIONS
SPECIAL

Introducing 'Splendid China'

PHOTOS BY TAI CHI YIN
TEXT BY TANG JUN

After more than two years of preparations, the tourist park known as 'Splendid China' will be opening to the public this November. Situated in Shenzhen in Guangdong Province just across Shenzhen Bay (or Deep Bay, as it is known in Hong Kong) from Yuen Long in Hong Kong's New Territories, this is reputed to be the largest complex of its type in the world. It covers an area of almost thirty hectares, and includes a scenic zone, a shopping street modelled on a traditional street in Suzhou in Jiangsu Province, a food street with restaurants and snackbars offering a variety of Chinese cuisine, and a botanical garden.

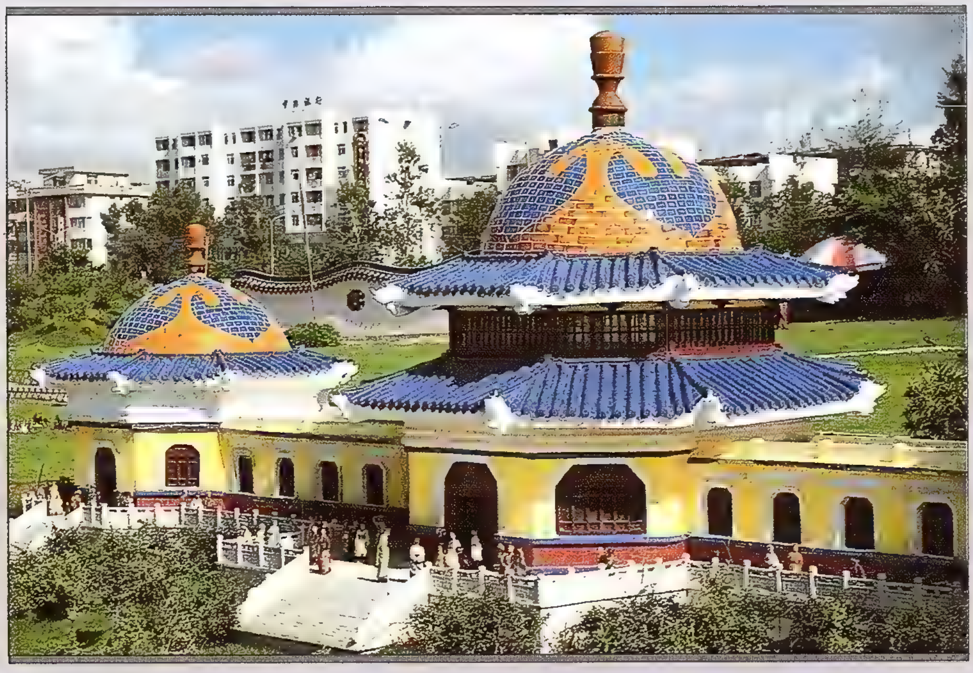
Most interesting for the visitor is the scenic zone, a sort of China in miniature. It contains models of seventy-four of China's most significant sights, both architectural and natural. These are laid out roughly according to their position within China. Thus the western part of the park has mountains, high plateaux, deserts and basins, while the eastern part features fertile plains, green hills, grotesque rocks, waterfalls, lakes and rivers. It will take the visitor only a matter of a few hours to pace from Beijing's Forbidden City and the Temple of Heaven to Lhasa's Potala Palace, the Mogao Grottoes in Dunhuang, Gansu Province, the elegant gardens of Suzhou, and the dramatic karst landscapes of Guilin in Guangxi. Without moving out of Shenzhen, one will be able to admire regional architecture as diverse as that of the Bai and Dai peoples of Yunnan, the cave-dwellings of the Loess Plateau in Shaanxi, the circular earthen houses of the Hakka of Fujian, Bouyei and Dong villages in Guizhou, and a Daur fishing village in Heilongjiang.

The degree of miniaturization varies. Grotto no. 257 at Dunhuang is in fact reproduced life-size, but most of the buildings are reduced on a scale of 1:15. Obviously, natural features such as the Three Gorges of the Yangtse in Sichuan or Mount Huangshan in Anhui have to be reduced very much more. So visitors will note engaging discrepancies such as Leshan's Great Buddha (in reality seventy-one metres high) towering over the mighty Huangshan (1,873 metres high)!

There are also some tableaux of minority customs and ceremonies on display. For example, there are scenes of a Qing-dynasty imperial wedding in Beijing, the annual rites to Confucius at Qufu in Shandong, the Nadam Festival in Inner Mongolia, and the marketplace in Xinjiang's Kashi (Kashgar).

The models have been based as closely as possible on the originals. Careful on-the-spot surveys were carried out and research undertaken before commencing work, and some models were actually constructed within view of their original. Many of the models incorporate the same building materials as the structures of which they are copies.

The effect is enhanced by the inclusion of 56,000 pottery figurines. To design these, Beijing's Central Academy of Fine Arts sent its students all over China to review the costumes which would have been worn at different points in history. The figurines were fired in a high-temperature kiln in Shenzhen. At least one or two spares of each type were made in case of loss or damage.



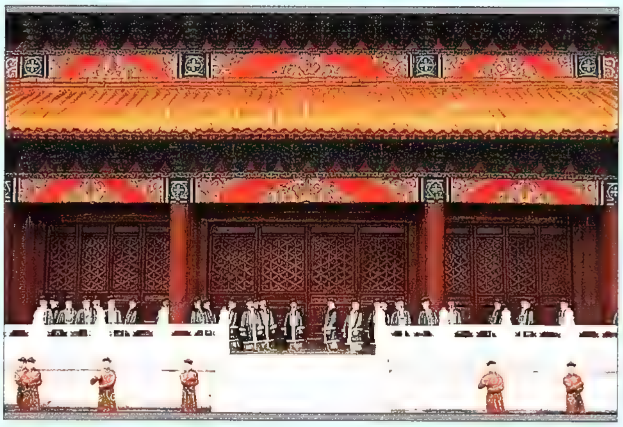
The Mausoleum of Genghis Khan

From Ejinhoro Banner in Inner Mongolia near the Great Bend of the Huanghe (Yellow River) comes the mausoleum of the great Mongol conqueror Genghis Khan (1162-1227). This building, only erected in 1954, nevertheless evokes the yurts of the Mongols in its architecture.

The Forbidden City (Palace Museum)

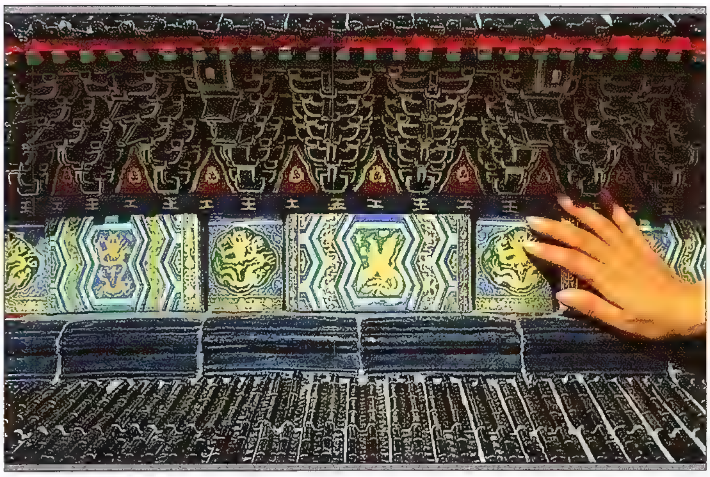
This 1:15 model of China's most magnificent complex of imperial buildings is as grand and as meticulously detailed as can be. This attention to detail extends to the materials used. For example the major hall, Taihedian (Hall of Supreme Harmony), is built of fine *nanmu* wood; the terrace and stairways are of genuine marble, and the throne is inlaid with gold.

The individual components of this model were first made in Beijing, then transported to Shenzhen on fifteen lorries and assembled here — a process taking almost an entire year. Over nine thousand figurines are set out around the palace's three great halls in a representation of the grand wedding ceremony held for Emperor Qianlong (reign dates 1735-1796) of the Qing dynasty.



Temple of Heaven

This is a close copy of the Ming-dynasty Beijing original down to the blue glazed tiles, the murals and the carved marble balustrades. Over three thousand figurines are arranged to show the highly important imperial ceremony to worship heaven and pray for good harvests which took place every year just before the winter solstice.



Shaoxing's Land of Waters

Crisscrossed by a network of waterways and canals, the ancient town of Shaoxing in Zhejiang is a maze of black-roofed, whitewashed houses, narrow alleys, old shops and tiny bridges. Covering an area of about two hundred square metres, Shenzhen's Shaoxing gives an excellent idea of the townscape. The bridges of the model are in fact strong enough to take a person's weight.

The Great Wall

Perhaps China's most potent image, the age-old Great Wall which snakes for over 6,000 kilometres across northern China here stretches over a couple of hills. Modelled on the section at Jinshanling in Hebei Province, Shenzhen's Great Wall is made from the materials and according to the techniques employed for the real wall. Each of the over six million bricks used for this 1:10 model were fired in Beijing and assembled by craftsmen. It is claimed that, if all the bricks were lined up end to end, their combined length would stretch from Shenzhen to Guangzhou and back again.

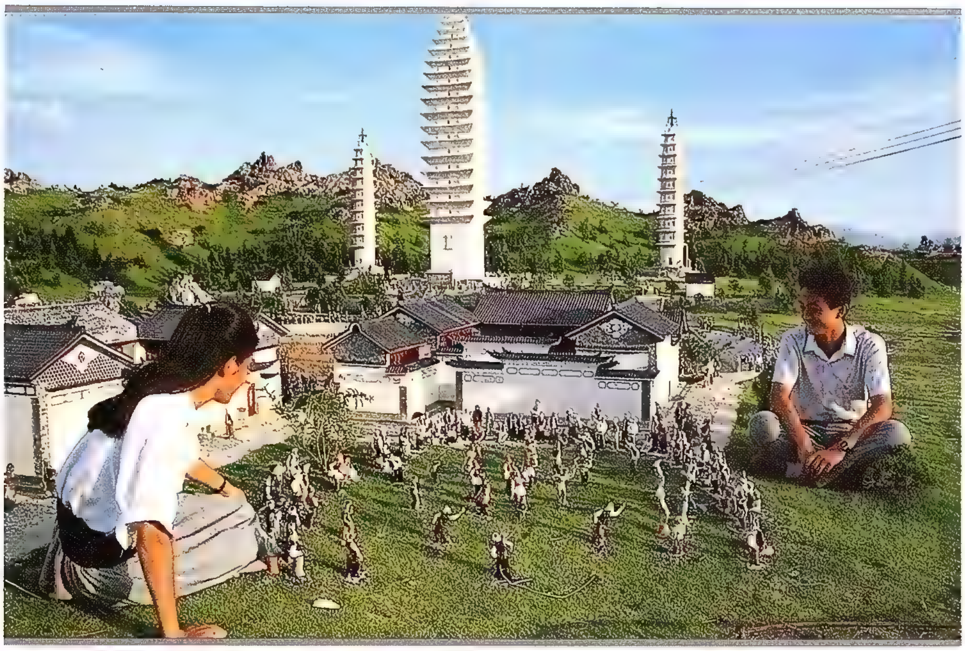
Photo by Wang Chunjie

Harbin's Ice Lanterns

Every year, in the depths of winter, the people of Heilongjiang's capital dig huge blocks of ice from the frozen River Songhua. From them they carve replicas of some of China's famous buildings or produce animal and bird sculptures which are put on display in Zhaolin Park until the thaw. Each ice sculpture is hollowed out and fitted with coloured lights, making them as attractive at night as by day. In Shenzhen, the 'ice' is a special thick glass that is ice-cold to the touch but does not melt; a necessity when you consider that on a summer's day here the temperature may rise to well over 30°C.

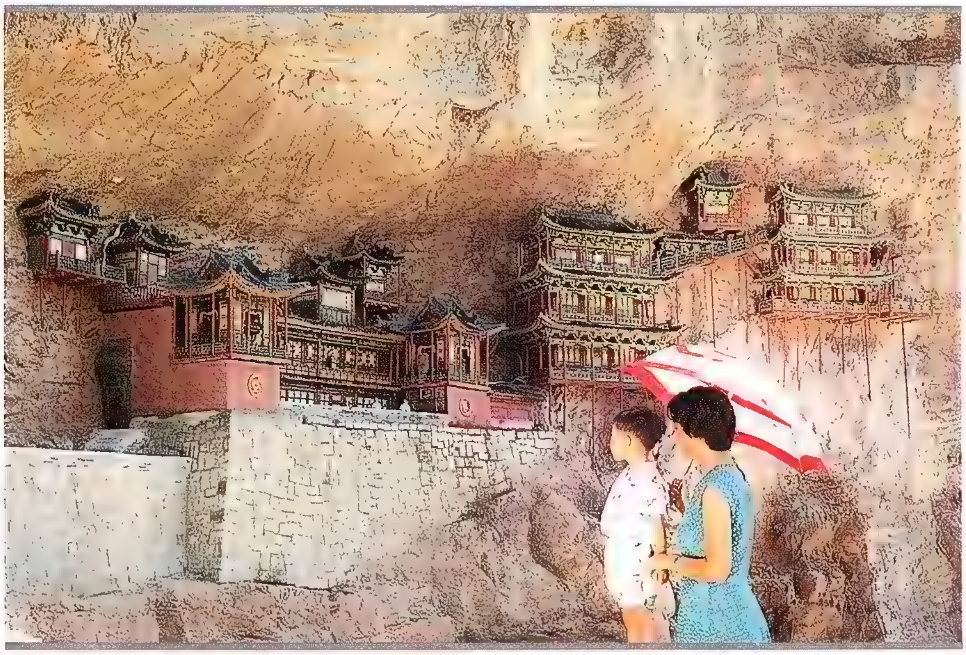
Confucius Temple at Qufu

Second only in size to the Forbidden City in Beijing, the Confucius Temple was where emperors of sundry dynasties came to pay tribute to Confucius, the sage and teacher who lived from 551 to 479 B.C. The craftsmen who made this model employed glazed tiles, wood, stone and gold leaf to recreate its splendour and positioned over one thousand figurines to re-enact the sacrificial rites.



Dali's Three Pagodas

The original Three Pagodas in Dali, Yunnan Province, were constructed in the Tang dynasty in the style of Xi'an's Smaller Wild Goose Pagoda as part of the Chongsheng Temple. Of different heights – the tallest seventy metres high, the other two forty-two metres high – they have become landmarks of the region. Around May every year, Bai people from Dali and its surroundings gather at the pagodas to celebrate their Raosanling (Surround Three Spirits) Festival for three days and nights. The Shenzhen model therefore also includes figurines of Bai people in gala dress making music and enjoying their festival.



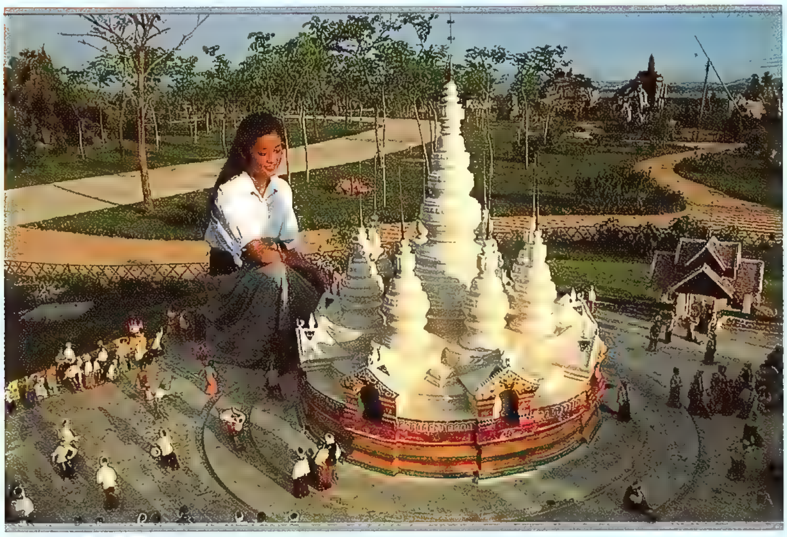
The Hanging Monastery

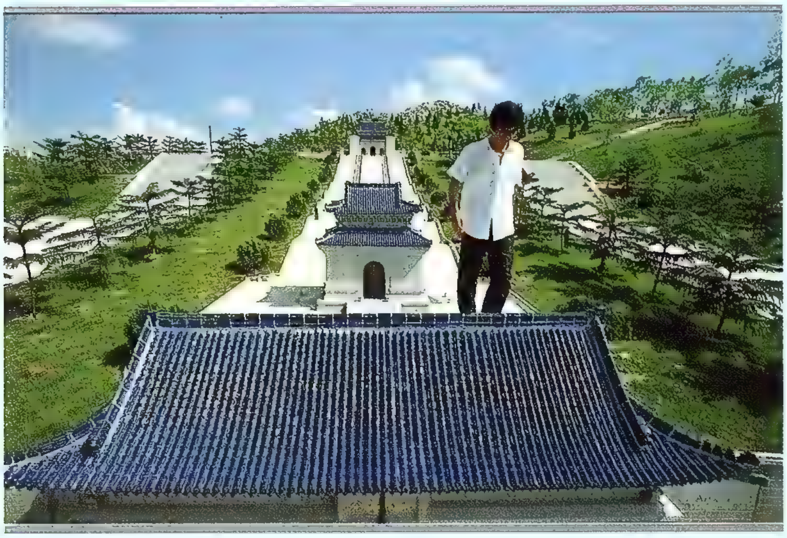
A noted architectural complex in Shanxi's Hunyuan County dating from the sixth century, the Xuankong (Hanging) Monastery is an astonishing sight. It appears to be glued to the cliff-face, balancing on the slenderest of slender wooden posts. Precarious wooden walkways link the different buildings. Shenzhen's version of the monastery uses supports roughly the size and girth of ordinary chopsticks.

Photo by Wang Changle

White Pagoda of Manfeilong

The most exotic-looking of all the exhibits, the White Pagoda is in fact to be found in Yunnan's Xishuangbanna, not far from the border with Burma. Considered to be the finest example of a Burmese-style pagoda in Xishuangbanna, it consists of eight small stupas surrounding a taller spire and somewhat resembles a cluster of spring bamboo shoots. The footprint in one of the niches, said to have been left there by Sakyamuni, is also faithfully reproduced in the model at Shenzhen.





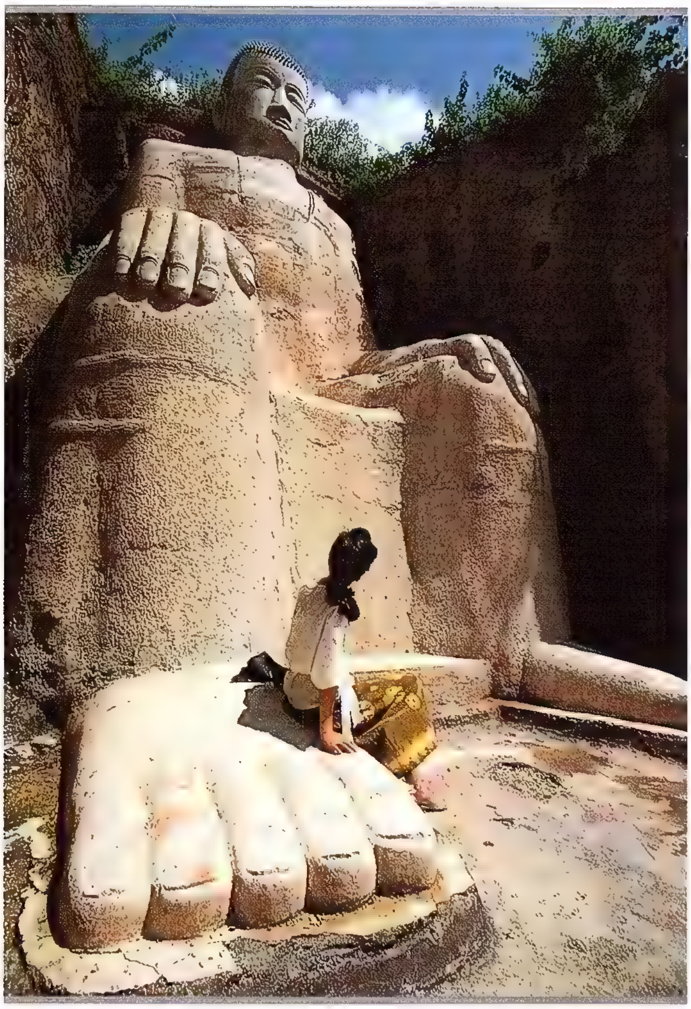
Sun Yat-sen Mausoleum

Visitors to Nanjing, capital of Jiangsu, have to toil up more than three hundred steps from the main entrance to the tomb chamber of this magnificent mausoleum, completed in 1929. The original's 323-metre-long staircase is reduced to a couple of paces on Shenzhen's model, which is a reproduction on a scale of 1:15.

Photo by Chan Yat Nin

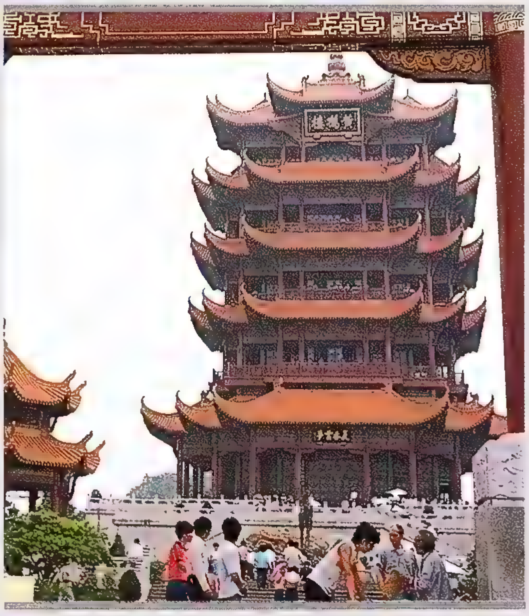
Yellow Crane Tower

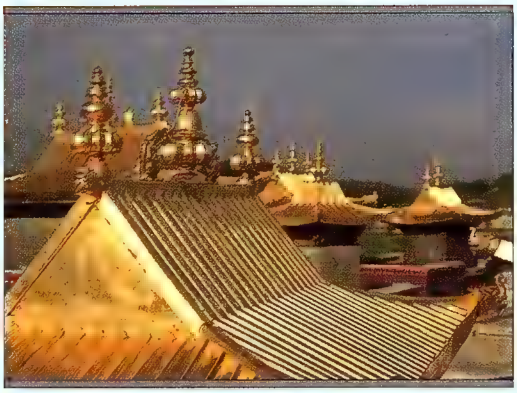
Situated in Hubei's capital Wuhan, this tower was first built in 223 as a sentry lookout during the Three Kingdoms Period. It has fallen down and been rebuilt over ten times. The craftsmen who copied it not only recreated the golden tiles and layers of eaves of the original, they also introduced a design improvement. This model should be strong enough to withstand even a typhoon, which the original would never have done.



The Great Buddha of Leshan

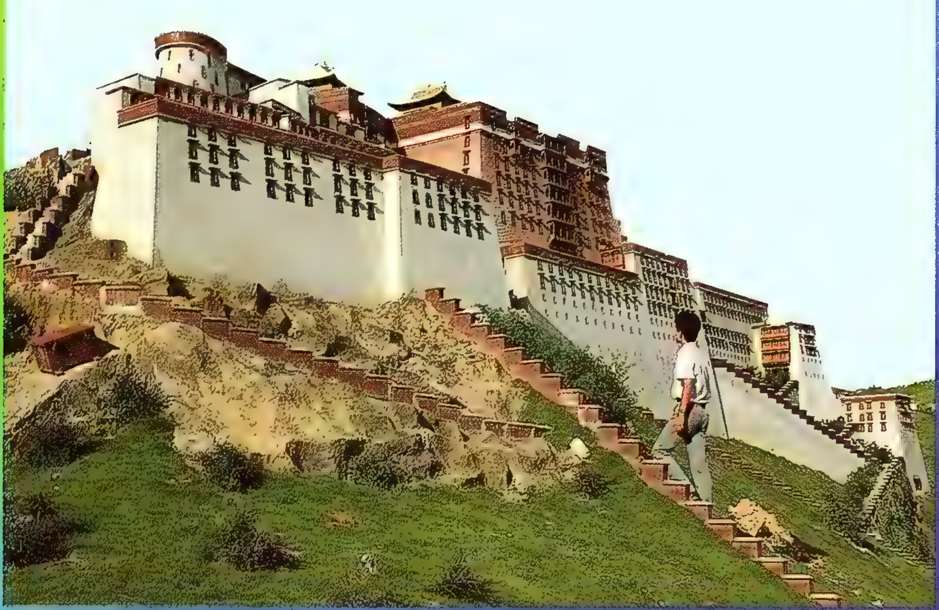
Seventy-one metres tall, about as high as a fifteen-storey building, the Tang-dynasty Great Buddha at Leshan in Sichuan Province was sculpted from the cliff along the River Minjiang at the point where it is joined by the River Dadu. The hope was that the Buddha would pacify the turbulent waters and prevent damage and loss of life. This model is reduced on a scale of 1:8. Whereas ten people can sit on one of the original statue's toenails, the model's toenail offers standing room for just one person!





The Potala Palace

As the former residence of the Dalai Lama, the Potala Palace is one of Lhasa's (and indeed Tibet's) holiest places. To successfully recreate the mysterious grandeur of its setting high above the valley floor, craftsmen built up the hill on which the Shenzhen model (on a scale of 1:15) stands. Around 1,500 pieces of gold leaf were used to finish the roof of the palace.



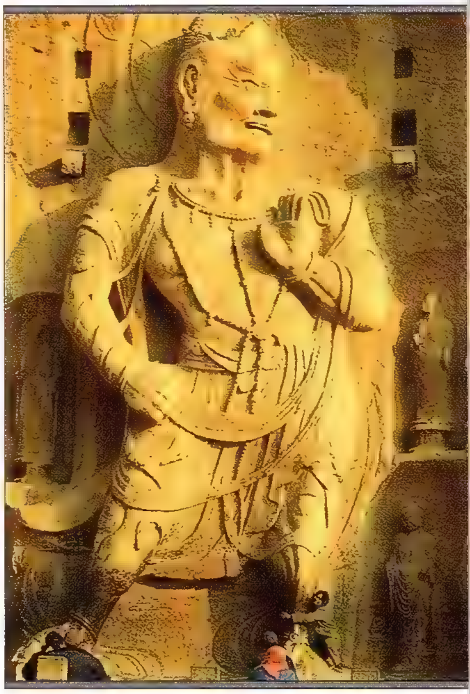


Photo by Shen Yantai

Elephant Trunk Hill

Said to resemble an elephant with its trunk dipped in the river to drink, this famous karst feature beside the River Lijiang in Guilin is probably one of the most frequently photographed natural formations in China. Shenzhen's model permits visitors to examine the whole thing from top to toe.

The Longmen Caves

Among China's most important cave-temple complexes, these are located not far outside Luoyang in Henan Province. Construction was initiated under the Northern Wei in the year 494 and continued for hundreds of years. Most famous of all is the Fengxian Temple, excavated from the hillside during the Tang dynasty (618-907). This forms the basis for the Shenzhen model, which is on a scale of 1:3. Since the statues are exceptional artworks, the teachers and students of Beijing's Central Academy of Fine Arts were commissioned to handle this particular project, which took one year to complete. A similar type of stone was used, and the signs of damage due to ageing and erosion were faithfully reproduced.

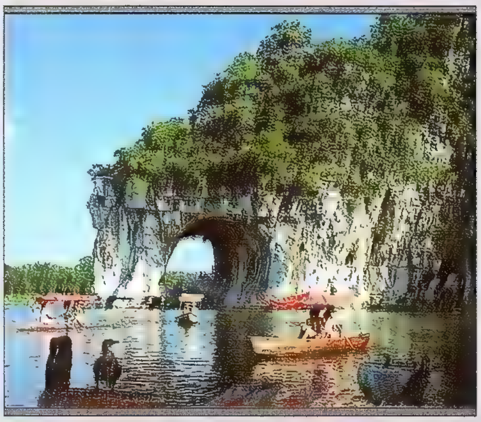


Photo by Zhang Yan

Strolling Among the Miniatures

TEXT BY YU QIAN

The 'Splendid China' tourist park has actually already been open to the public for quite some time, despite the official opening date in November.

The first sights to catch your eye as you enter the park are the Great Wall and Lhasa's Potala Palace since they are both perched on small hills. One of the tourist guides there led us towards 'China's southwestern regions' to start our tour. Exhibits include Dali's Three Pagodas, the houses of the Bai people, the scenery of Guilin and the River Lijiang, and the famous Three Gorges of the River Yangtse.

At the tiny Yellow Crane Tower we turned to 'China's central and northern regions'. Here we spent quite a long time examining Beijing's Forbidden City and Temple of Heaven, as these are probably the best examples of the high degree of craftsmanship used in making the park's miniatures.

Beyond the Great Wall lie the Mongolian grasslands and Xinjiang's Tianshan Mountains, where thousands of figurines are set out to give an impression of the lively Nadam Fair. The individual figurines are fascinating in their details.

After an exhaustive tour of the park we proceeded to the 'ancient Suzhou' shopping and food street where all the buildings, including the park's power centre and office block, have black roofs and whitewashed walls and boast red-lacquered wooden furniture — all characteristics of traditional dwellings in the areas south of the Yangtse.

The souvenirs on offer in the shopping stree come from all over China. There are batik prints from Yunnan, Jingdezhen porcelain from Jiangx and woven bamboo baskets from Sichuan. Bu most popular of all are the inexpensive clay figurines — duplicates of those displayed around the miniature buildings to give a touch of realism.

Next, feeling hungry, we turned our attention to the restaurants with dishes from China's four major schools of cuisine: Beijing, Shanghai, Sichuan and — of course — Guangdong, the local cooking style. We chose an establishmen from which we had a good view of the street and ordered a mixture of food, including Chaozhou stewed goose in sauce from eastern Guangdong and noodles in the style of Sichuan.

At the end of the day, some of us took the train straight back to Hong Kong while the others who had planned a two-day break in Shenzhen went to the nearby Shenzhen Bay Hotel for the night.

Translated by M.K.

NEW
DESTINATIONS
SPECIAL

Amid Snow and Ice: Life in the A'nyêmaqên Mountains

PHOTOS BY ZHENG YUNFENG   ARTICLE BY ZHENG QIUHUI

On the high pastures in the shadow of snow peaks (1), herdsmen graze their flocks (2).

1

2

Snow-capped peaks filled our eyes — the A'nyêmaqên Range, the 'divine mountains' dear to the hearts of the Tibetans. Standing out against the blue of the sky, shining in the brilliant sun, the silvery-white peaks were indescribably lovely — as though sculpted from crystal or jade. These mountains, located in the Golog Tibetan Autonomous Prefecture in eastern Qinghai, are a south-easterly extension of the Kunlun Range: they lie at an average of 4,000 metres above sea-level.

We had reached them from Madoi, first heading northeast to the Huashi Gorge, then turning east and crossing a number of lesser ridges. They now looked close, but in fact we were still not there after a drive of a further six hours.

The trip was by no means boring. It was springtime. The vast countryside through which we passed was covered with yellow and green grasses like some huge natural carpet. Herdsmen grazed their flocks of sheep, the long white columns moving slowly across grasslands which stretched to the horizon.

Before sunset we managed to reach the village of Xueshan, where we stayed the night.

Pilgrimage Circuit

Early next morning we hired horses and set off for Maqên Gangri, at 6,282 metres the major peak in the A'nyêmaqên Range. We rode along the bank of the River Qu'ngoin or Qumu and half an hour later reached the sacred place upstream known as Qu'aina. The water here was milky-white and, in Tibetan, *qu'aina* means exactly that — 'river with milky water'. Apparently the water coming down from the mountains contains a lot of lime.

We saw herdsmen in twos and threes praying around a pile of stones in the shape of a square. This is known as a *lhatse* in Tibetan and is the same as the Mongolian *obo*. You often come across such piles of stones, often painted white, on the slopes leading up to passes. They are topped by sticks held upright by ropes from which prayer flags and other streamers are hung. When a traveller reaches a pass, he adds a stone to the pile, crying out: 'The gods are conquerors, the demons are vanquished!' The piles of stones represent the deities of holy mountains and are used as altars or shrines.

From this place, after making a ritual offering, pilgrims walk around the mountain as a sign of piety and to acquire merit. Here I made the acquaintance of a Tibetan man called Gezha. In order to invoke happiness and protection against the forces of evil he, his eighty-year-old mother, his wife and four children had sacrificed at the altar and then started off on their circuit of homage. They took with them a yak laden with food and daily necessities and they prostrated themselves after every step in the daytime and slept in the open at night. After thirty-five days they were back at the altar.

Listening to Gezha's account of their pilgrimage, I was speechless. The fact that the old lady had managed to complete this journey of more than thirty days in such bitter cold and at such a high altitude attested to a phenomenally strong and ardent faith.

Mountain Veneration

In fact, the Tibetans living in the vicinity of the A'nyêmaqên Mountains keep up the old tradition — going back to pre-Buddhist times — of venerating the mountains and rocks.

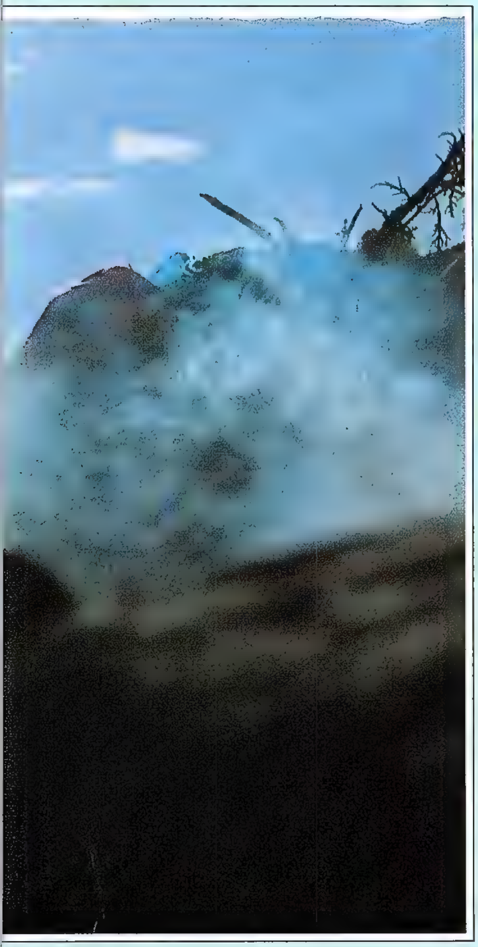
A tale about the origin of these mountains is known far and wide here. It is said that, in remote antiquity, herdsmen enjoyed a happy and peaceful life on the endless grasslands which then stretched over this part of the land. But, one day, a horde of demons came from out of the north, killing the herdsmen and driving off their cattle. At the critical moment, a brave warrior in shining armour appeared on a white horse. He led the local people against their enemies and, after a battle which raged for seven days, they succeeded in annihilating all the demons. As the herdsmen threw themselves to the ground to make obeisance to the hero, their saviour, he and his horse vanished in a puff of blue smoke. In their place rose a chain of snow-capped mountains — the A'nyêmaqên Mountains — which have been deeply revered ever since.

This legend is reminiscent of stories told about the epic hero King Gesar of Linggar. But in fact innumerable legends, differing in detail but with a similar basis, tell of a first king or ancestor appearing from the mountains; the mountain is considered to be the ladder by which he descends from heaven. Apart from being thought of as pillars to heaven, sacred mountains are venerated as valiant heroes of the past. They are also traditionally referred to in terms meaning 'leader' or 'king'.

Rock Encrusted with Precious Stones

With goodbyes to Gezha and his family, we continued along the mountain path on our horses. The further we went into the mountains, the thinner the air became. We started to have difficulty breathing and even the horses puffed and blew.

We passed through one high valley after another. And then, at a turning-point in the track, a huge dark-blue rock towered up ahead of us on a cliff. An altar had been set up at its foot. Smoke curled upwards and the sweet smell of burning butter and *qingke* (barley) filled our nostrils. Tibetans were making offerings there, chanting prayers all the while.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The cliff face was coated with a thick layer of butter dotted with golden barley grains spelling out Tibetan words. Shining stones of many colours — red, yellow, blue and green — were also embedded in the butter layer. These were actually beads of amber, pearls, agates and jade. The fact that pilgrims had donated items of their jewellery, their portable wealth, as offerings to the holy mountain again impressed me deeply.

Life at 6,000 Metres

Crossing several more ridges, we finally reached the foot of Magên Gangri's main peak at dusk. We were now at an altitude of between 5,800 and 6,000 metres. A flock of sheep was milling around on the snowy ground near a large black tent. And this tent was to become our base for the following ten days.

It belonged to a Tibetan herdsman, Xianzeng, who lived at the highest possible point in the A'nyêmaqên Mountains. The main summit was only about three to four hundred metres higher up. Xianzeng and his family of four spent the whole year in the mountains, setting up his tent wherever there was sufficient water and grazing.

It was already dark when we arrived. Xianzeng's wife helped us dismount from our horses, and her husband led us into the tent. According to Tibetan custom, the men sat on the left, the women on the right. A moment ago we had been shivering with cold but now, in the tent, we felt warm at once, although icy drafts seeped in from all directions where the tent fabric had worn thin. Our hostess gave us a bowl of yoghurt and some *zanba,* the roast barley flour which forms a staple of the Tibetan diet. After ten hours on horseback, we were hungry and thirsty and the food tasted especially delicious.

When I had satisfied my hunger I noticed Zhuoma, the couple's daughter, leaning rather shyly against a tent pole, peering at us through her fingers. We tried to get her to talk as we stared at the flames rising from the burning yak dung in the grate while the kettle sang away happily. Gradually, the ice broke and we began to get to know the herdsman and his family.

Wolves!

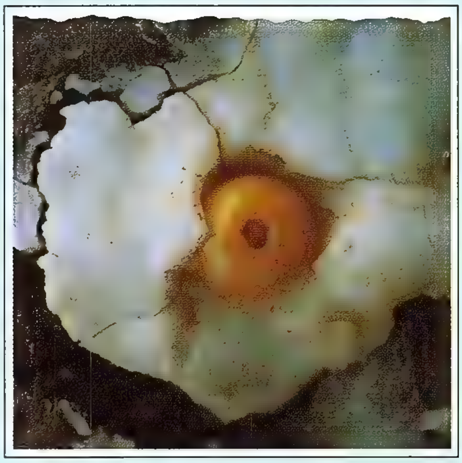
Very soon, a pot of mutton was ready. Xianzeng presented me with the tender sheep's tail, a glittering knife stuck in it. Knowing that this is the highest mark of honour for a guest, I thanked him heartily. Cutting the tail according to custom, I took a large hunk of meat which was very tasty and, surprisingly, not too greasy.

After we had eaten our host stood up, a bowl of barley spirit in his left hand, a bottle in his right, and sang in his rough, high-pitched voice, turning left and right as he did so. He was urging us to drink more. Tibetans love to sing while drinking. Although I am not usually a big drinker, it would have been ungracious of me not to accept such warm and generous hospitality, so I emptied the bowl he offered in one go.

What I hadn't foreseen was that all the other members of the family, young and old, would then repeat the procedure. I gulped down one bowl of alcohol after another, making me very drowsy. Before long, I was legless! The others helped me over to the thick carpet spread along one side of the tent, where I lapsed immediately into a deep sleep.

I have no idea how long I slept before I was

Yak butter and barley are burnt as an offering to the gods (1) or arranged to spell out prayers (3); other offerings include semi-precious gems such as amber (2).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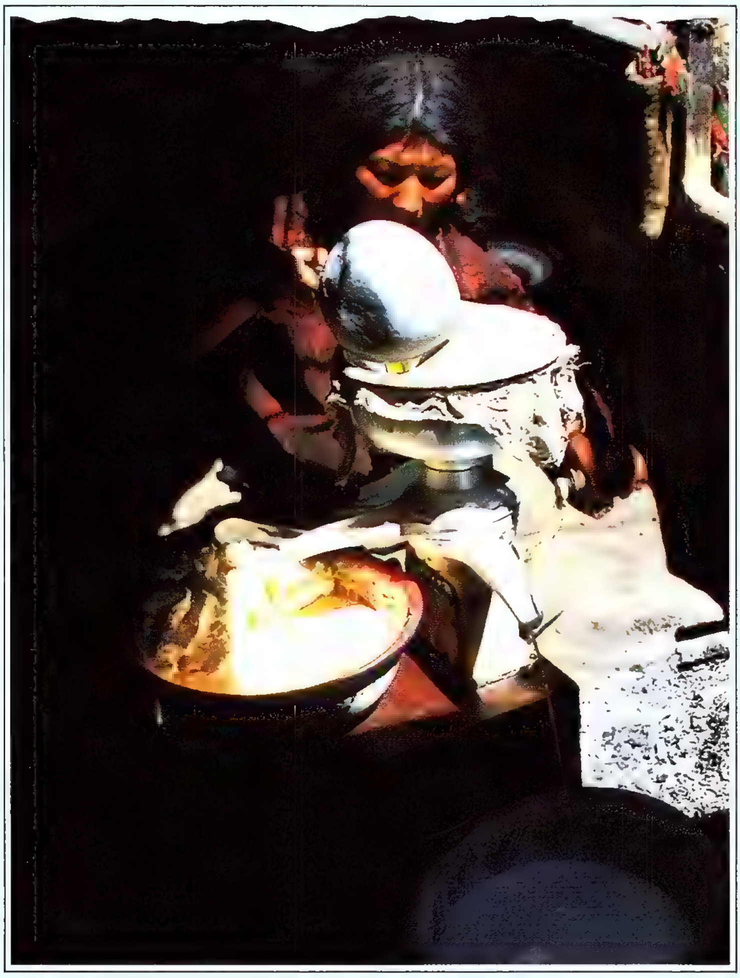
Yaks and humans alike (1, 4) seem inured to the icy conditions at the altitude at which the herdspeople pitch their tents. Butter is a staple of their diet (3), while a bowl of yoghurt around the fire is truly warming (2).



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woken by loud noises and found myself alone in the tent. Outside, the herdsmen's shouts mingled with the deep mooing of yaks and the baahing of sheep. Throwing on my clothes, I dashed out to see what was going on. It was snowing. Through the darkness I could dimly make out the shapes of herdsmen driving something away with sticks. Soon everything quietened down again.

Coming back into the tent, where they took off their wet clothes, the others told me that several wolves had taken advantage of the snowfall and come to attack the sheep. There are many wolves in the mountains, but it is rare for them to trouble the herds and flocks except in heavy snow.

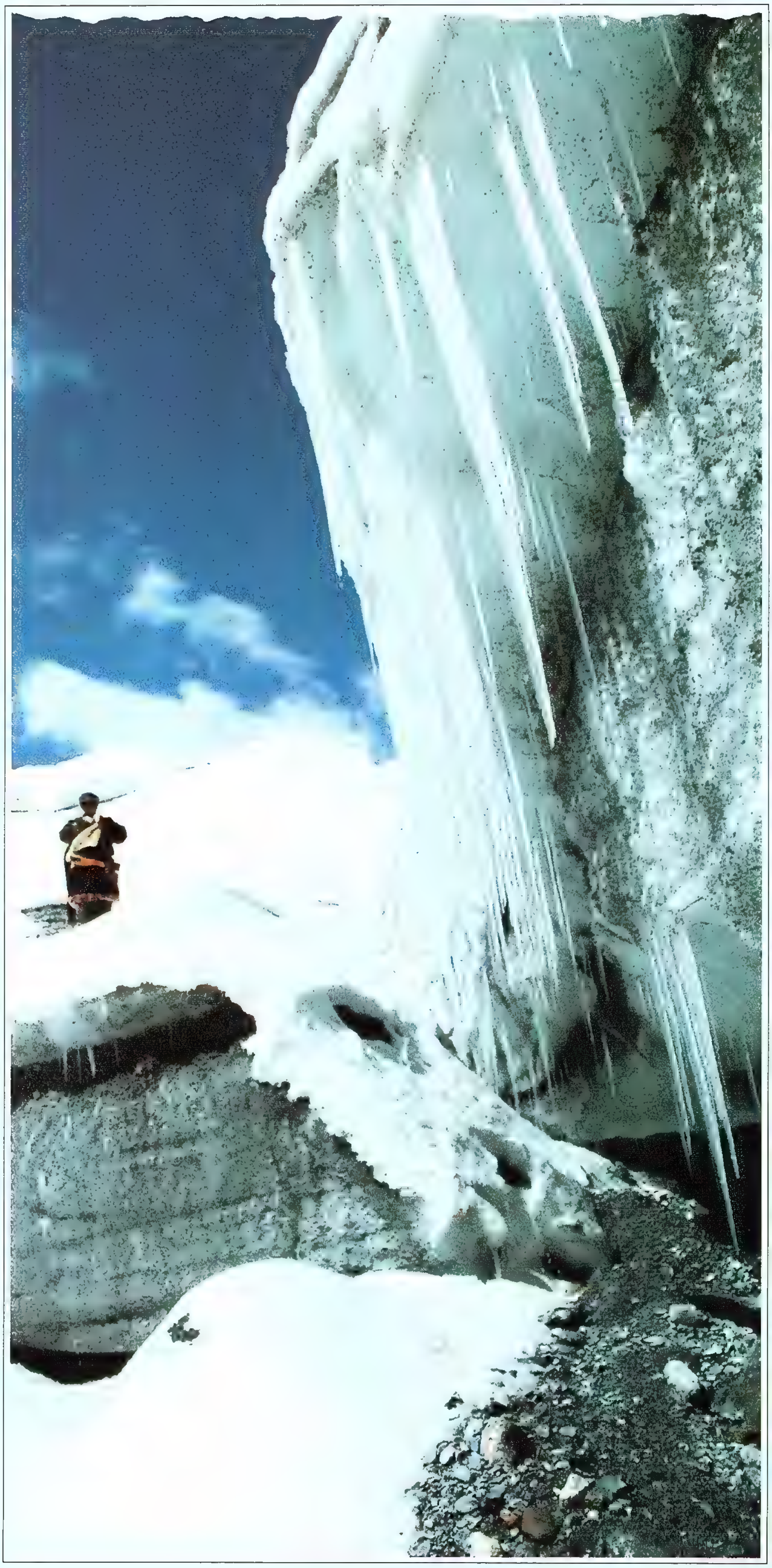
Herding in the Snow

Early next morning, I heard beating on the roof of the tent. Going out, I found Xianzeng clearing the snow from the top.

Back inside, his wife handed me a bowl of warm tea with milk. She told me that, early every morning, she goes to the glacier about a hundred metres away to cut off and bring back a block of ice which she melts to get water. She then milks the yak cows and the sheep, builds the fire and makes tea.

I was surprised to see that it was still snowing heavily. A vast expanse of white met my eyes; I could hardly tell where the sky ended and the earth began. The animals were lying or standing peacefully at their pickets in the snow. At ten o'clock Xianzeng and his family set out for the day's grazing. We walked shoulder to shoulder with them through the snow, driving before us more than four hundred sheep and over a hundred yaks.

I put my raincoat over my thick jacket, yet I was still shivering with cold. My face tingled as the snowflakes hit it. My host, wearing only the same Tibetan robe as he had had on last night, chatted cheerfully — he was, after all, used to the weather conditions. I trudged on with difficulty, my boots soaked and filled with melting snow. Seeing, perhaps, that I was having rather a hard time, Xianzeng helped me



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up onto a yak. But this proved hardly more comfortable.

'Family on Yakback'

Gradually the snow let up. At a whistle from Xianzeng, the animals straggled to a halt and began to paw aside or push aside with their muzzles the thick layer of snow so that they could get at the grass underneath. Living at such high altitudes, they have learned survival skills.

Xianzeng told me that spring is their busiest season. They are underway from morning till night, moving from one high pasture to another, searching out the best young grass. He and families like his have therefore earned themselves the nickname 'families on yakback'.

Xianzeng's family has lived in the area for generations. Since Chinese mountaineers often set up camp near his tent, Xianzeng can speak Mandarin. However, he has never even been as far as the county town. He was insatiably curious about Beijing.

In my eyes, this herdsman's family's way of life is hard indeed, but they seem content with their lot. They told me about a Tibetan girl from a nearby tent who had married a young man from Suzhou in Jiangsu Province in south-eastern China and gone there to live with him. Within a month she was back, declaring that, as far as she was concerned, life in the mountains was infinitely preferable to life in the city.

We returned to the tent at about six that evening. I took off my soaking wet boots and put them to dry by the fire. All of a sudden, I noticed that Xianzeng seemed upset. Discreetly, I asked the others why. They told me that our host, who venerated the mountains, felt it sacrilegious to dry one's boots in this way since the smell might be offensive to the sacred place. I was shocked and apologized hastily. Xianzeng soon forgave my ignorance of local conventions but, after this incident, I took care not to leave my boots anywhere near the fire.

As the herdspeople eat only twice a day, we had to go without food for the long hours we were out with the animals. But we found we could cope with this as breakfast was very substantial. It consisted of dairy products, beef, mutton and fried flour, full of proteins.

A World of Ice

On the fourth day it stopped snowing and turned fine. The sky was an exceptionally clear blue. As the snow melted, tender young grass shoots appeared. The outlines of the distant peaks were etched hard-edged and brilliant against the sky.

Happily we rode towards a glacier where the mountain god is worshipped. Before long we came to a place of stones and rocks, a moraine at the foot of the glacier. A loud noise of running water came to our ears although there was no river or stream to be seen. Listening carefully, I realized the sound was coming from somewhere within or below the glacier. One of my companions unexpectedly came across a snow lotus (*Saussurea involucrata*) growing from a crack in the rock — a miraculous sight amid the snow and ice.

Crossing the glacier and climbing a steep slope, we entered an ice grotto seven or eight metres high. Icicles formed a glistening curtain over the entrance. As we emerged from the cavern we saw natural ice formations — seracs — in infinite variety up ahead. Some looked like pointed pagodas, others like mountain peaks. These fantastic shapes are the result of erosion and pressure changes, and the constant melting and refreezing of the glacier surface.

A lone pilgrim on the mountain (1) in a sparkling realm of snow and ice (2).

2

As we were amusing ourselves among this gallery of ice sculptures, we saw a lone Tibetan climbing the mountain. His expression austere, he passed close by without giving us a single glance. We were told that this was a pilgrim going higher up the glacier to worship.

For two days we returned to the glacier to take photos along the route used by Chinese mountaineers. When it was fine, we also helped Xianzeng graze the animals or went to other places in the mountain to look for flowers.

Time flew by, and we had stayed ten days with Xianzeng and his family before we knew it. As we took our leave, I presented Xianzeng with my electric shaver. Until then, he used to pull out his beard with tweezers, hair by painful hair!

Translated by Yu Zai Xin

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NEW DESTINATIONS SPECIAL

A Han-Dynasty Tomb Reveals Its Secrets

PHOTOS BY ZHENG YUNFENG
ARTICLE BY LI YINDE

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Editor's note: The writer is the deputy director of the Xuzhou Municipal Museum in Jiangsu Province and directed the excavation of the tomb of the Chu prince of the Western Han found near Xuzhou in 1986.

Known as Pengcheng in ancient times, the city of Xuzhou in northwestern Jiangsu Province was closely involved in the rise to power of Liu Bang (256-195 B.C.), the peasant rebel from nearby Peixian who became Gaozu, first emperor of the Western Han dynasty (206 B.C.-A.D. 24).

Xuzhou was a place of strategic significance, the hub of water communications between the Yangtse and Huaihe valleys, the door to northern China and major cities in the Central Plains. It was natural that Liu Bang, having come to power, wanted to keep it within his own family or clan. Thus, hoping to perpetuate the supremacy of the imperial court, in the sixth year of his reign (201 B.C.) he granted the fief over this area to his younger half-brother, Liu Jiao, giving him the title of Prince of Chu. The fief, with Pengcheng as its capital, covered thirty-six counties in the northern part of present-day Jiangsu and the southern part of Shandong, so it was one of the most important fiefdoms of the Western Han. This type of fiefdom had exactly the same administration as areas under direct imperial rule and was in fact supervised by an imperial commissioner, but its ruler enjoyed relative freedom and appointed all officials except the prime minister.

Not surprisingly, there have been rich finds from the Western Han and Eastern Han (25-220) dynasties in and around Xuzhou. Among the objects excavated earlier were clay warrior and horse figurines (see CHINA TOURISM no. 89), stone relief carvings, and cultural relics from tombs of princes and other high nobles.

But the discovery of a tomb of a Chu prince at Beidong Hill near Xuzhou in October 1986 has proved to be one of the most significant archaeological finds to date from the Han dynasty.

Multi-Chambered Tomb

This tomb is located about ten kilometres north of Xuzhou and was made by tunnelling under Beidong Hill, a mound only fifty-four metres high. Laid out on a north-south axis, the tomb covers five hundred square metres, the interior accounting for 360 square metres. It has three parts: access corridor, main section and secondary chambers. Its structure is the most complex and it has the greatest number of chambers ever found to date. There are nineteen chambers of different sizes for various purposes, as well as seven niches (of which more later!).

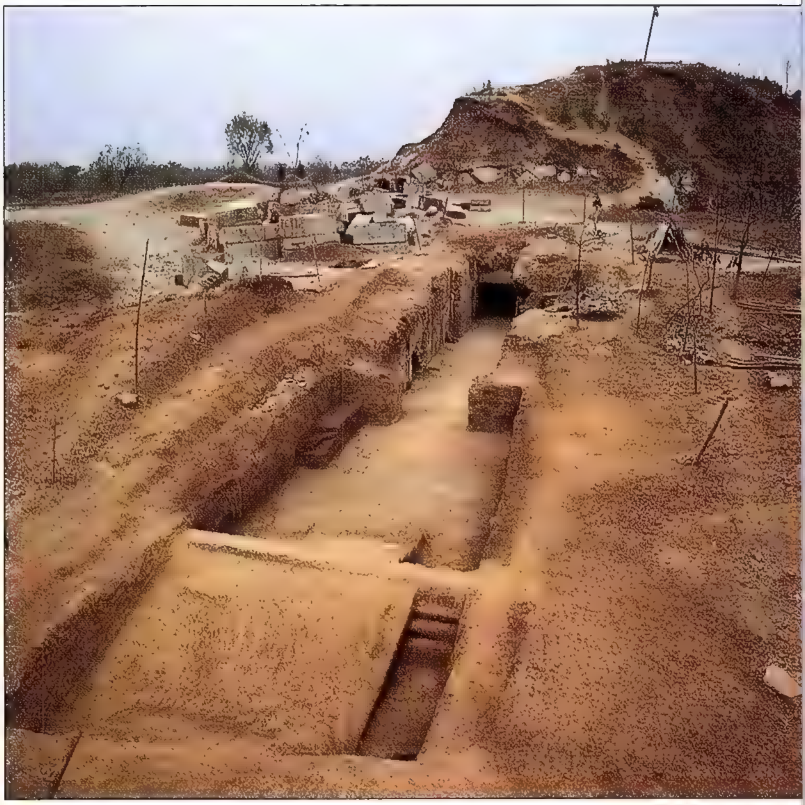
Like most tombs of this antiquity — it is estimated that the tomb was made some 2,200 years ago — that of the Chu prince at Beidong had been pillaged. Fortunately, the robbers had not done a very thorough job, and we were able to recover around a thousand relics, many of them very fine.

The main part of the tomb was dug actually inside the hill. It comprised the entrance to the tomb, front and rear corridors, side chambers to east and west, connecting passages, front and rear chambers ... and two toilets. The ceilings and walls of all of these were plastered with a mixture of mud and powdered stone and covered with a purplish-red wash of cinnabar to prevent insect infestation and erosion.

One of the main features of Han-dynasty tombs is that they recall the dwelling in which the occupant resided during his lifetime. They are true 'houses for the dead'. Thus the tomb of the Chu prince was modelled on the palace in which he would have spent his life, reflecting the religious and social ideas of that time. This is also the reason for the difference in height between the main part housing the coffin and the secondary chambers. The latter are located to the southeast of the main tomb and are 2.98 metres below the level of the former. They are divided into four sections of, in all, eleven rooms, including an arsenal, pottery and lacquer store rooms, an entertainment hall, a kitchen, a woodshed and even an ice cellar which is constructed 1.35 metres deeper underground.

Reflections of Court Life

The 'entertainment' hall is particularly interesting. Called this because most of the relics unearthed here were concerned with music in some way, it has an area of about fifty square metres. Wei Meng, a noted poet of the State of Chu, once castigated the prince of his time for being too extravagant, for seeking distractions and neglecting affairs of state. This tomb chamber reflects the life of pleasure and the drinking, music-making and dancing that would have taken place within the prince's palace.



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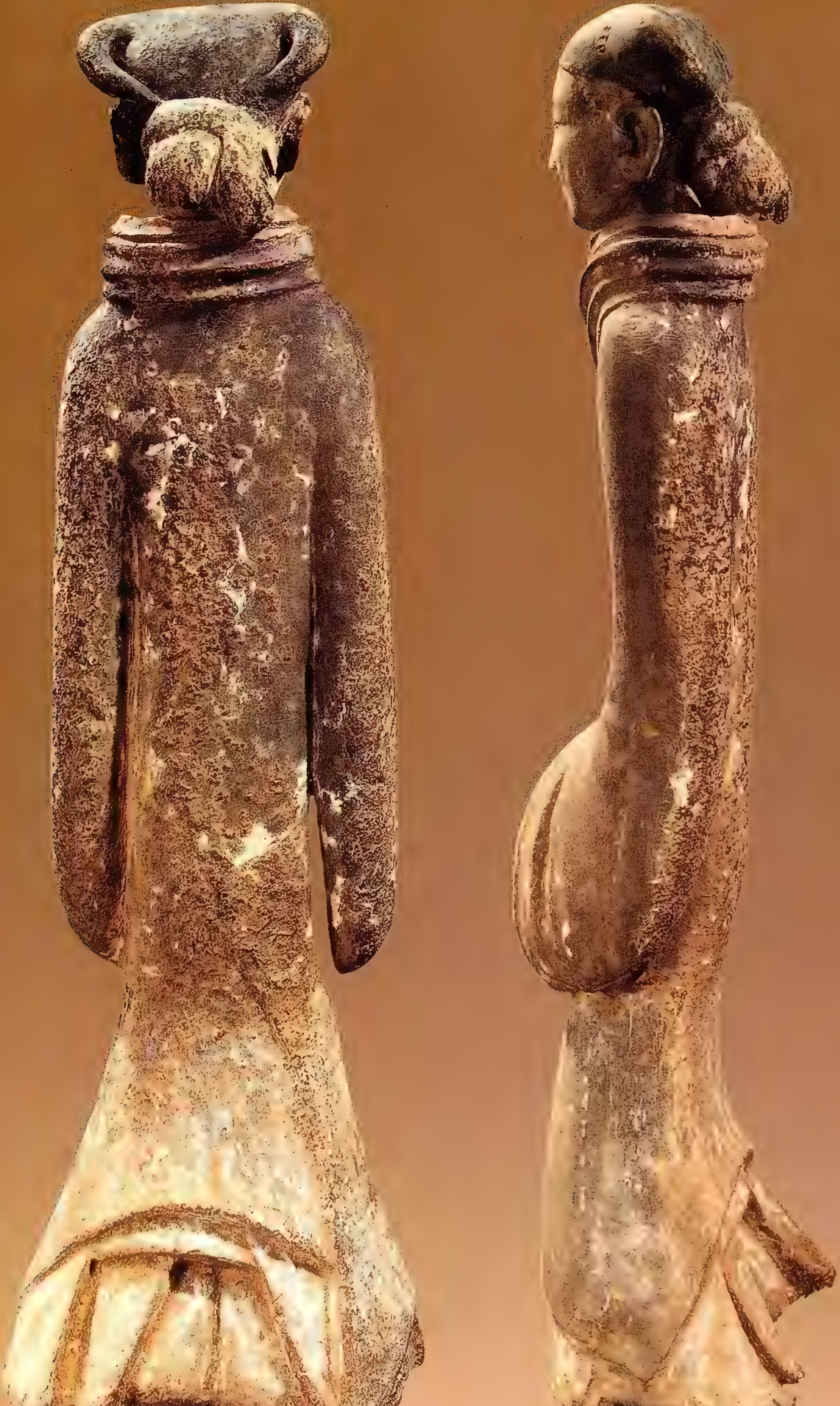
Among the objects found here were three figurines of musicians. Dressed in long gowns and wearing hats, they play their instruments in the classical kneeling position. Each of them has a *se*, a plucked string instrument like a zither. With its hollowed-out body, all the details of the instrument, including

Previous page:
This was the sight revealed when niche no. 2 was first unblocked (1), the colours of its figurines still almost like new (2).

Excavation work in progress (1) and the original arrangement of the bodyguards in eastern niche no. 1 (2); facial details (3). Cloud patterns (4) and vineleaves (5) adorn a terracotta quiver. The excavated access corridor leading under Beidong Hill (6).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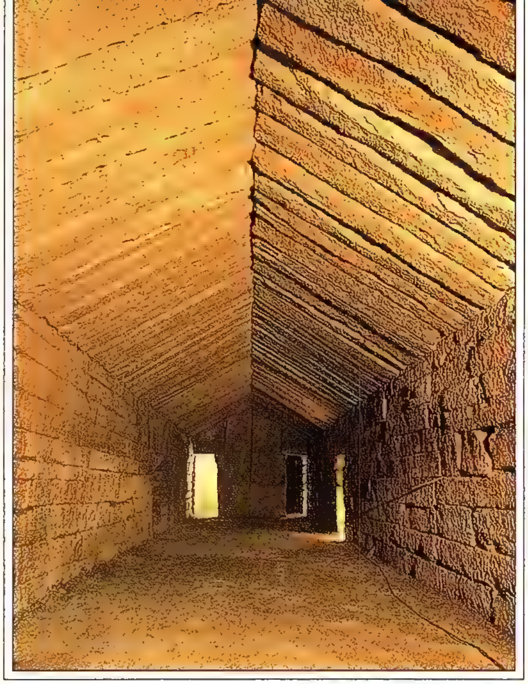
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the holes for the bridges and winding pegs to which the strings would have been attached, are faithfully modelled on reality and provide us with important evidence of how this instrument looked at the time of the Han dynasty.

Clay figures unearthed in other parts of the tomb included graceful females — court maids. Altogether 136 of this type were found, some standing, some kneeling. The standing figures are fifty-one centimetres tall. In most cases, the hair is drawn back into a heavy bun and was originally painted black. Some figurines have hair coiled on top of the head and fixed with a painted clasp. Jade or pearl ornaments can be identified on either side of the forehead, and jade or pearls adorn the ears — all painted on. The face is painted white with slanting eyes, 'willow-leaf' eyebrows, a straight nose and a small cherry-like mouth. The maids have slender, elegant figures but fairly plump faces. It has been suggested that they were modelled on real ladies-in-waiting serving at the Chu prince's court.

Precious Funerary Objects

Since the tomb's occupant was so illustrious, the relics buried with him include some rich and beautiful artefacts.

For example, two pairs of golden belt hooks were unearthed from a side room to the west of the main part of the tomb. One pair is 3.3 centimetres long and weighs twenty-five grams. Fashioned in the shape of a goose's head, each was originally inlaid. The fine quality of the gold plus the smooth and graceful lines create the impression that the goose — symbol of a happy marriage — is advancing through water.

A bear of jade with a chunky, rounded body and an unusual, vivid design is of high artistic value. Bears are generally thought of as wild beasts, but this one is shown lying at its ease on the ground as though obeying some human's bidding. According to traditional Chinese beliefs, the bear symbolizes the male, as well as strength and courage.

Yet another funerary object is a greyish-white jade pendant weighing eighteen grams. The pendant is exquisitely carved in firm and vigorous lines, its openwork design consisting of six interwined *chi* or hornless dragons.

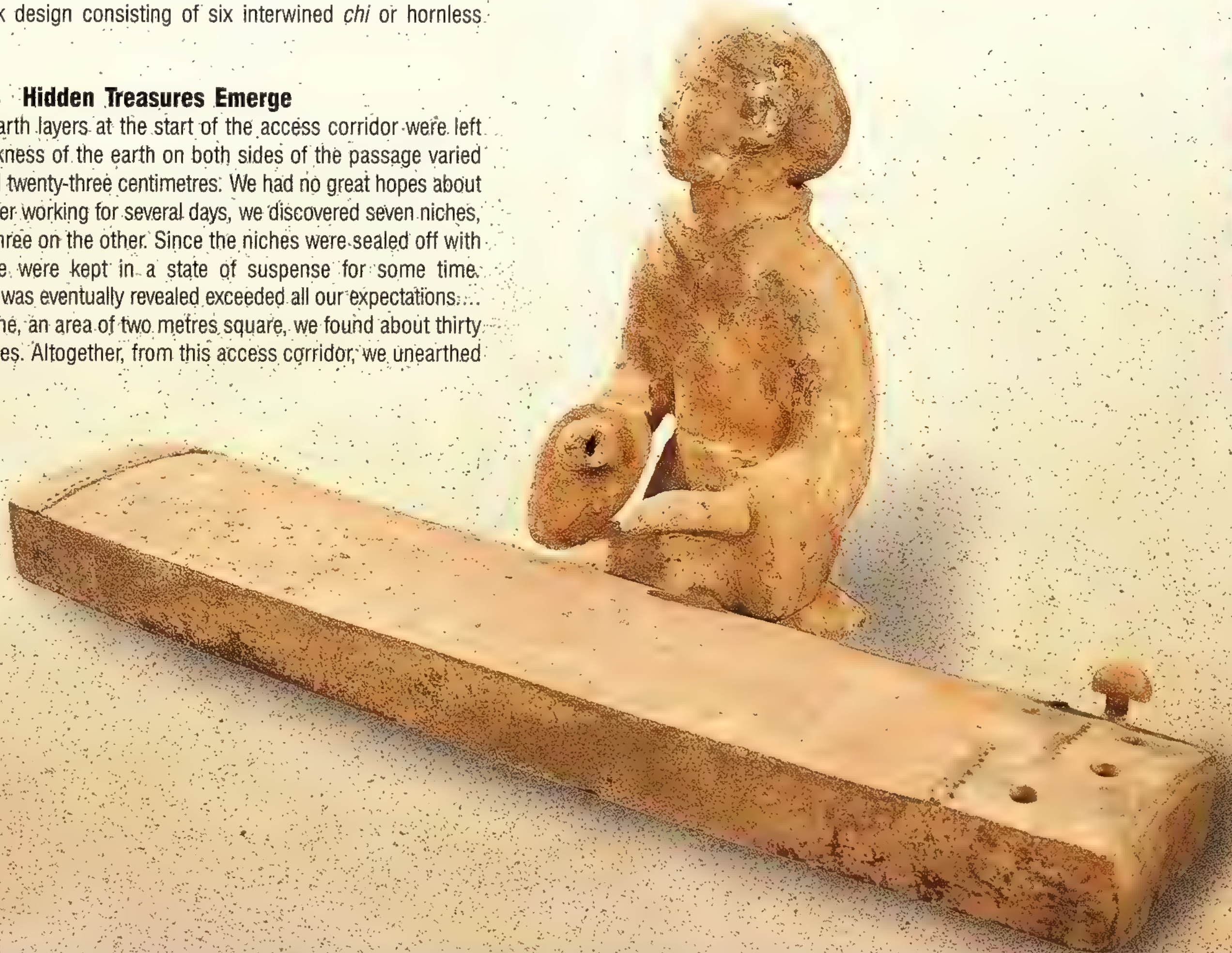
Hidden Treasures Emerge

The rammed earth layers at the start of the access corridor were left until last. The thickness of the earth on both sides of the passage varied between eleven and twenty-three centimetres. We had no great hopes about this section but, after working for several days, we discovered seven niches, four on one side, three on the other. Since the niches were sealed off with slabs of stone, we were kept in a state of suspense for some time. Nevertheless, what was eventually revealed exceeded all our expectations....

Inside each niche, an area of two metres square, we found about thirty painted clay figurines. Altogether, from this access corridor, we unearthed 222 terracottas. Because the robbers had failed to discover the hidden niches, these figurines were still in their original order, drawn up in neat rows as though for a parade. Their colours fresh and bright, their expressions resolute, the clay figurines portray seasoned warriors and officers whose duty it was to guard the tomb and its occupant with all their might.

These figurines, fifty centimetres tall, are all standing with their hands in the posture of holding something (possibly a lance of wood which has perished). Some were wearing caps or a type of helmet, as we can see from the strings beneath the chin. After careful study, we found remnants

Elegant maidservants (1 and 2). View of the 'entertainment' hall (3), where finds included this musician playing a se ***(4).***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of lacquer from these lacquer-coated wooden helmets which have rotted away. The hair, beard, moustache, eyebrows and eyes are painted on, as are the details of garments and the long swords (typical of the Han dynasty). The facial features are very finely executed and appear to have been drawn with a single sweep of the brush. The high technical degree of skill of the painters means that no two figurines are identical in their features, clothing or expression, as if they were indeed people of flesh and blood. Some of the faces are stern, with narrowed black eyes staring straight ahead, small red mouth closed firmly and a light flush as of anger on the cheeks, ready to rush to their lord's defence.

Bodyguards of a Prince

A few of these figurines have a quiver on their back. The quiver, which is a separate terracotta element, is attached to the body by a thin red cord passing below the armpits and another over the left shoulder; the two cords are knotted together on the chest. The quivers come in two sizes in a rectangular box shape. Four types of designs have been identified on the quivers: stylized cloud patterns, entwined vines and branches, geometric motifs, and leaves and grasses.

After research, we now know that these figurines represent the *langzhong*, the bodyguard, of the Chu prince. Such a position had existed since the Spring and Autumn Period (770-476 B.C.). In the early part of the Han dynasty, these men formed a guard of honour and acted as palace guards. The fact that they were present at audiences and were sometimes sent abroad as envoys gave them high status at court. Apart from the terracotta figures of warriors unearthed from tombs of the Qin dynasty (221-207 B.C.) at Xi'an in Shaanxi and earlier Han-dynasty finds in Xuzhou, most figurines found have tended to portray people of lowly status — servants, grooms, and so on. So, in our opinion, these seven caches of figurines furnish important reference material for the study of the official court system, clothing and military life in the early Western Han dynasty.

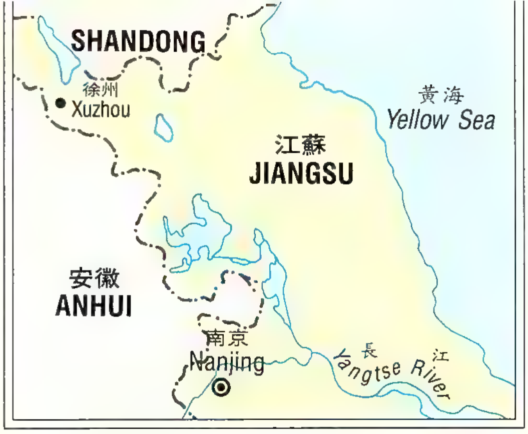
Confirmation as a Chu Prince's Tomb

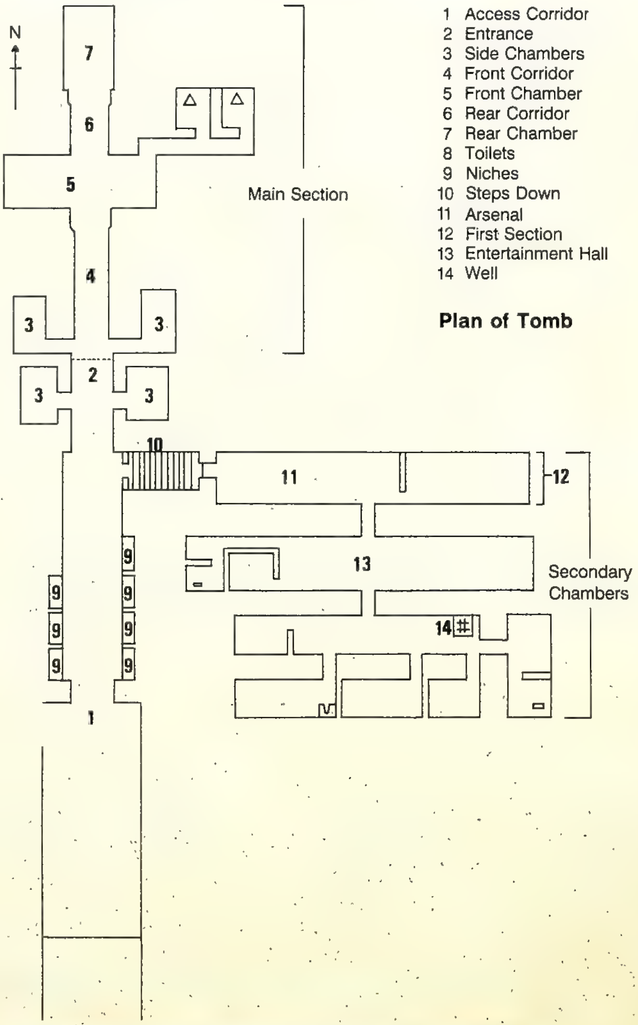
The northern end of the access corridor connected with the entrance to the main part of the tomb. When we found it, this section was blocked by three layers of stones. As we cleared the stones away, we found jade plaques, jade ornaments, fragments of jade discs, chime stones, bronze seals and numerous coins of the type known as *banliangqian* (each weighing twenty-five grams).

It was the scale of the tomb and the quality of its funerary objects, especially the coins and the bronze seals bearing the character for 'Chu', which led us to the definite conclusion that this must be the tomb of one of the Chu princes who held Pengcheng in fief from the emperors of the Western Han. According to historical records, from the Western Han dynasty to the early part of the Eastern Han, Pengcheng was held by about ten Chu princes in succession. The earliest coins unearthed from this tomb were *sizhu* coins minted in the fifth year (175 B.C.) of Emperor Wendi, and we were unable to find any of the *quzhu* coins minted in the reign of Emperor Wudi around the year 118 B.C. It is therefore realistic to date the tomb to between 175-118 B.C. And according to the *Shiji* (Books of the Historian) and the *Hanshu* (History of the Early Han Dynasty), the Chu princes during this period were Liu Yingke, Liu Wu, Liu Li and Liu Dao. The occupant of the tomb at Beidong must, almost certainly, be one of these four princes.

Translated by Yu Zai Xin

Exquisite funerary artefacts: jade bear (1) and jade pendant with dragon motif (3), golden geese hooks (2) and an inlaid lacquerware tray (4).





Plan of Tomb

4

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Xhu Dexeng

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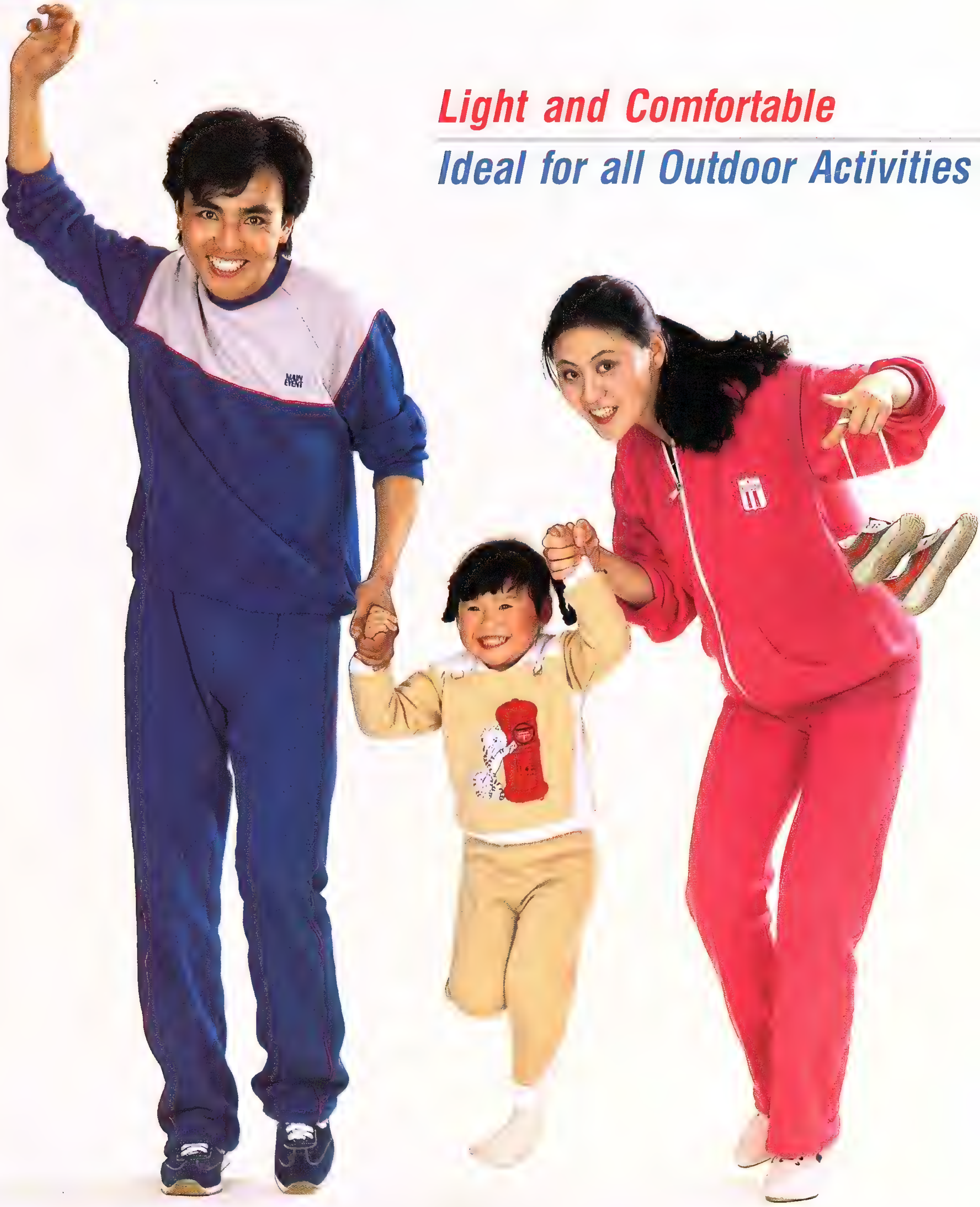
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Chaozhou's Ancient Charm

PHOTOS & ARTICLE BY WONG CHUNG FAI

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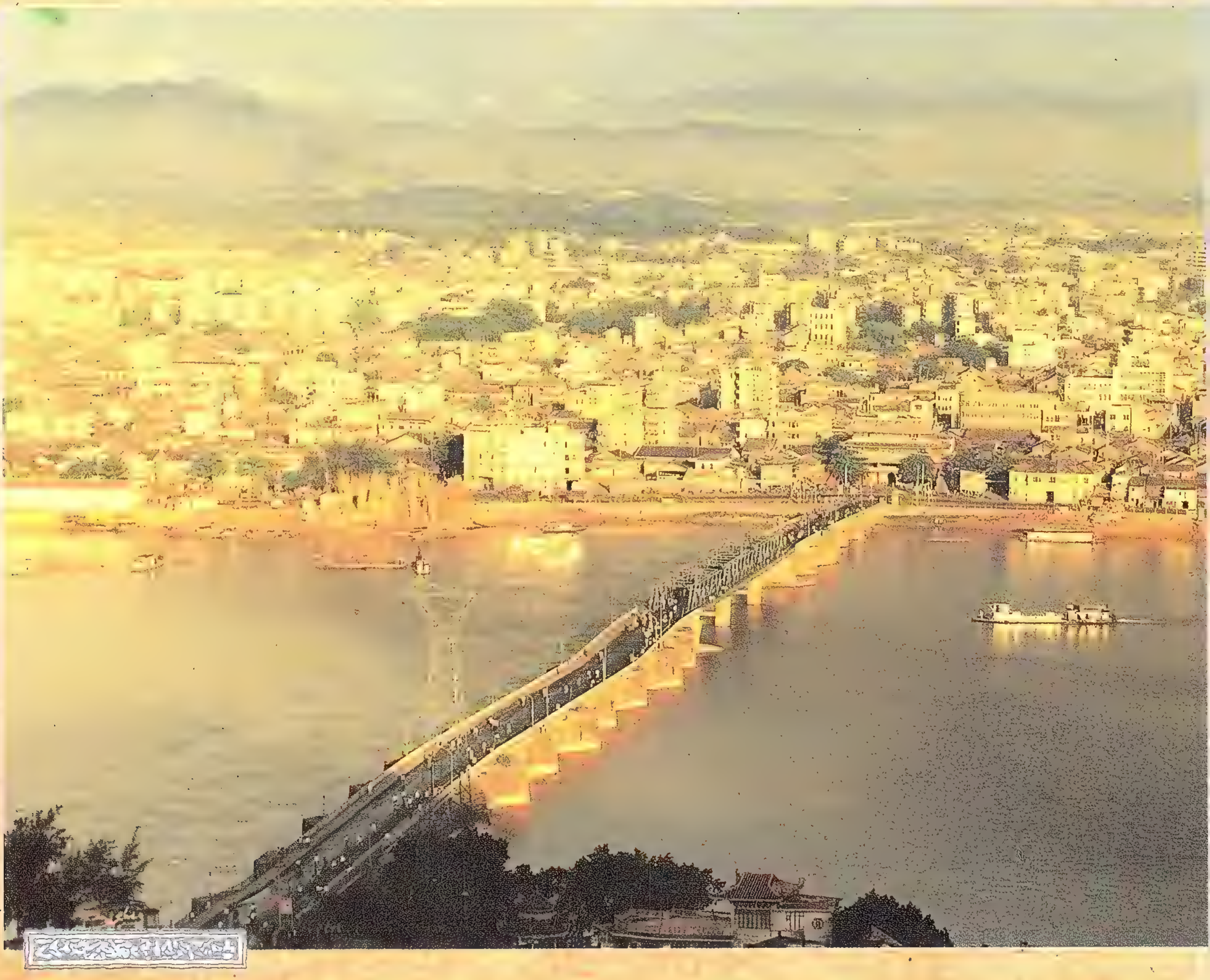

Among the Chinese people I have met outside China, the most impressive are those from Chaozhou, a city near the coast in eastern Guangdong Province. They are not only excellent at business, they also have their own language, history, customs, opera and cuisine (generally known abroad as Chiu Chow). I decided I would have to go and track down for myself the archaic charm which I had heard still survived in the city, which was designated the district capital of this region of China in 413.

On the Tidal Reaches

Chaozhou is about an hour's drive away from Shantou, which is easy to reach by ferry or by air from Hong Kong. The city was built on the tidal reaches of the River Hanjiang, which is actually how this 1,700-year-old city got its name: *chao* means 'tide', while *zhou* means 'prefecture'. Chaozhou is also sometimes referred to as Fengcheng (Phoenix City) since it is located south of Fengshan (Phoenix Hill).

There is a gigantic bridge across the Hanjiang. At the head of the bridge stands a hornless iron bull. This is the Xiangzi Bridge, built during the Song dynasty (960-1279). Originally it had twenty-four abutments on each of which there was a wooden tower with delicately carved poles and beams. In the middle of the bridge there used to be eighteen wooden boats which formed a floating gate; apparently this was one way of overcoming the problem of building foundations midstream, where the current was particularly strong. Another huge bridge is currently under construction not too far away. I was told that, when that is finished and opened to traffic, Xiangzi Bridge will be restored to its original appearance.

Across the bridge is an ancient tower — Dongmenlou, the East Gate. A grand building in typical Chinese style dating from the twelfth century, it is reputed to have once saved the city from a flood. The story goes that, one summer, after heavy rainfall, the river began to rise inexorably. It was soon over the bridge and heading towards the city. The frightened residents shut the great doors of the gate tower and piled wooden planks and sandbags behind them. After three days, the waters started to recede and the city was saved. The gate tower has survived intact to this day.

Culture Down the Alleys

Many of the narrow cobblestoned roads have small alleys running off them on either side where you will find buildings with

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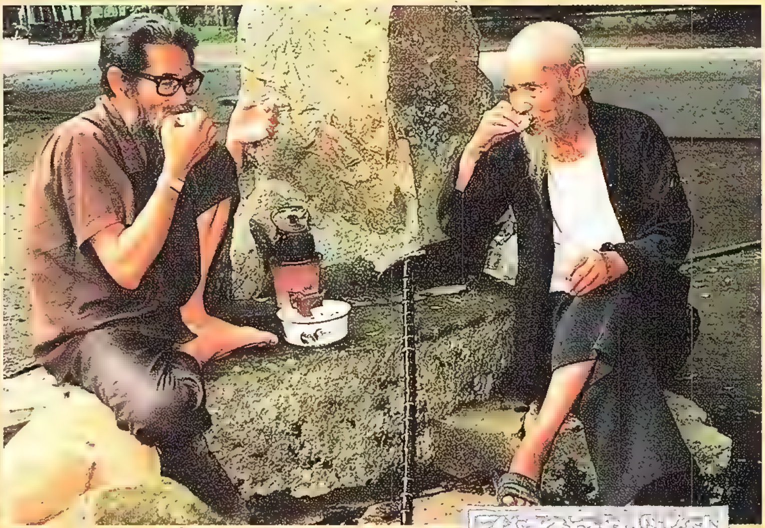
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Xiangzi Bridge, a Song-dynasty structure adapted for modern traffic (1, by Huang Xiaoyi). Grace notes: pleasant residential courtyard (2), stone carvings under the eaves (3), companionable **gongfu** ***tea in the park (4, by Zheng Hong).***

tiled roofs supported by wooden beams and adobe walls which have stood since Qing (1644-1911) or even Ming (1368-1644) times. If you look more carefully, you will be amazed by the elegance and detail of the stone and wood carvings on the eaves of some of these mansions. They illustrate folktales and legends passed down for generations.

As I walked along, a couplet in gold paint on the surface of a rosewood door caught my eyes, adding a touch of the intellectual. Occasional glimpses of lotus flowers blooming in ponds inside courtyards also made a big impression on me. Unable to resist, I peeped around the door to one open courtyard decorated with row after row of miniature potted landscapes. The atmosphere was delightfully peaceful and gracious. An old man was sitting there in a rattan chair, resting with his eyes closed. My intrusion startled him. I apologized abjectly, explaining my fascination, and was soon forgiven. In fact, I was treated to some of Chaozhou's famous *gongfu* tea.

It is not the tea variety used, but the method of preparation which distinguishes this tea, drunk in tiny cups. Quite a ceremony is involved, with a special tea-set, pot, ceramic drainer, and other implements. The tea is usually *oolong*. The leaves are loaded into the small pot once it has been warmed by rinsing it out with boiling water. More boiling water is then poured on to the leaves, but this first infusion is discarded. After that, the tiny cups are refilled round by round. The tea is fragrant but extremely strong, as its name suggests (*gongfu* is exactly the same word as the martial arts form better known in English under the spelling *kungfu*), and needs to be drunk in small quantities, as it packs an astonishing punch!

As I emerged from that alley, I heard the strains of music which was light in tone, with little variation in pitch. The local people call it *ruyue*, 'scholar's music'. I soon discovered that it was coming from a small park halfway down a nearby street. A group of elderly people had gathered there, some of whom were playing instruments which included the dulcimer, *erxian* (two-stringed

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3

Dulcimer-like musical instrument (1). Chaozhou specialities — dried beancurd (2), embroidery (5) and ceramics (6, by Raymond Lai). Rainy day in the city (3, by Tchan Fou-li), and fishing for eel fry in the estuary (4).

guitar) and *yehu* (fiddle). Spectators stood around in a circle, humming the tune and swaying their heads happily.

Chaozhou Specials

The next morning I explored one of the main thoroughfares. Unlike the alleys, this street was lined with tall buildings and shops. Though surrounded by modern architecture, I still saw some sights which reminded me of the past. Some shops were selling skull caps of the type worn in the Qing dynasty, with a fake queue attached to the back; big bottle gourds hung in front of quite a few Chinese medicine stores. Hawkers called out to prospective customers on the street, the whole quarter coming alive as they shouted 'Rice cakes', 'Beef balls', 'Dried beancurd', and so on.

There were also many shops selling ceramic products. The area around Chaozhou and Shantou is rich in a type of clay which is ideal for making pottery and there were kilns in Chaozhou as early as the Northern Song (960-1127). Over the centuries techniques have been refined significantly. A plain white porcelain tea-set from Fengxi I saw in one shop was a good example of the quality of the ceramics produced nowadays. The cups were so thin they were translucent, and their outer surface was incredibly shiny and smooth. But you can also buy humorous or decorative figurines portraying human figures and animals, some even with movable limbs.

Another popular souvenir is Chaozhou embroidery. In the past, most embroiderers were women, who would gather under a shade-giving trellis or a big banyan tree at the entrance to their village and stitch away companionably. Today, embroidery work has moved from the village to the factory and the skilful needle has to a certain extent been supplanted by the special embroidery machine. But the results are still highly ornate, with a relief effect. Chaozhou embroidery pieces are now produced in picture sizes as well as used to decorate practical objects such as bedspreads, slippers and hats. It would be a rare visitor who did not go home loaded down with Chaozhou's goodies.

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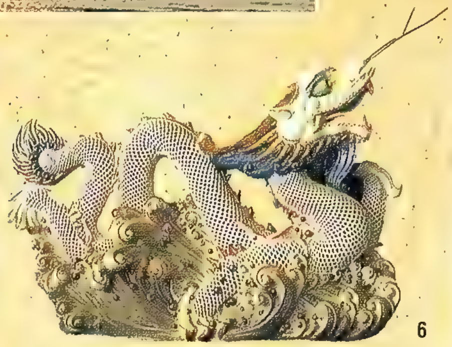
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In Historical Footsteps

Near the centre of the city stands the Four-Mouthed Well. Originally this had only one opening and was known as the 'Loyal Well' since it once quenched the thirst of the last emperor of the Song when he was forced to flee south to escape the Mongol invaders.

Down on the river bank I was met by a breeze that dispelled the sultry summer heat. The air was filled with the whistles of steam boats towing fleets of wooden craft up and down the Hanjiang. Near the mouth of the river fishermen were casting fine-meshed, tubular nets to catch eel fry as the high tide brought them up the estuary.

Further on I came to a brand new pavilion standing by the river. Called Ji'e (Prayer to the Crocodile), it was built to commemorate Han Yu (768-824), a highly respected scholar and poet. In the pavilion a stone tablet stands atop a stone crocodile. The River Hanjiang, Hanshan Hill and the Han Wengong Temple in Chaozhou all take their names from this man, who was honoured as one of the eight famous scholars of the Tang and Song dynasties. Han Yu came to Chaozhou in 819 as a result of having offended the reigning Tang emperor, Xianzong. This was in fact a 'punishment post' as the city's magistrate. However, although he was only there for eight months, Han Yu devoted himself to Chaozhou's people and their problems. His short term of office proved highly significant for the region. He even composed a 'Prayer to the Crocodile' to drive away the fierce reptiles that plagued the area. According to legend, after Han's prayer had been read out loud, crocodiles were never again seen around Chaozhou.

Another famous historical figure of Chaozhou was Wang Dabao, who was Minister of the Board of Rites during the Song dynasty. His tomb is about twenty kilometres outside the city near Lake Guihu, guarded by a spirit way of stone men, lions and horses.

A Thousand-Year-Old Temple

However, the best known of all of Chaozhou's ancient buildings is undoubtedly the Kaiyuan Temple near the East Gate. This temple dates from the Tang dynasty

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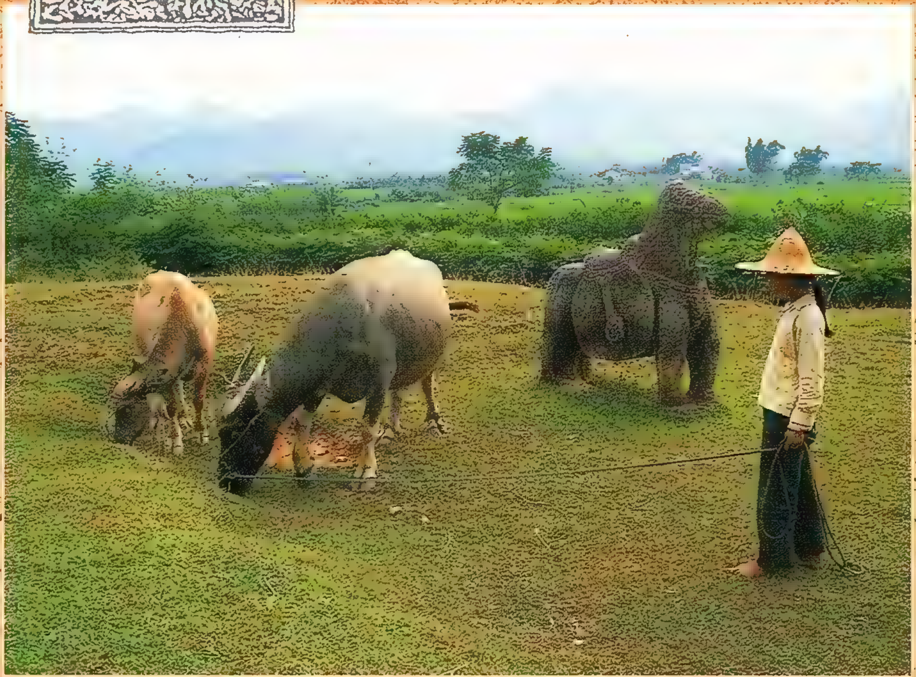

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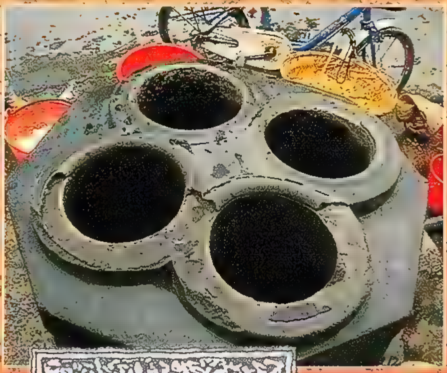

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Water buffaloes graze alongside a stone horse at Wang Dabao's tomb (1), and a phoenix tops a teahouse on Hulu Hill (5, by Tchan Fou-li). Chaozhou's Four-Mouthed Well (2). An arched gateway at the Kaiyuan Temple (3) and the entrance hall to the temple complex (4).

(618-907) and was first known as Lifeng. In 738, the twenty-sixth year of the Kaiyuan reign, Emperor Xuanzong ordered each prefecture to build a large temple and name it after the reign. So the Lifeng Temple was rebuilt and renamed accordingly. The Grand Hall of Worship houses three huge Buddhas about five metres high. They are all gilt, as are the eighteen arhats who bear them company.

Apart from its antiquity, the temple is famous for its collection of priceless relics. These include a bronze bell from the Northern Song which weighs 1,500 kilos, and 7,250 scrolls of the *Dazangjing*, the collection of Buddhist scriptures, donated by Emperor Qianlong of the Qing dynasty. The most extraordinary relic however is a stone incense-burner which, according to legend, was carved from a gigantic meteorite that landed in Chaozhou during the Yuan dynasty (1271-1368).

Translated by Ursula Yeung

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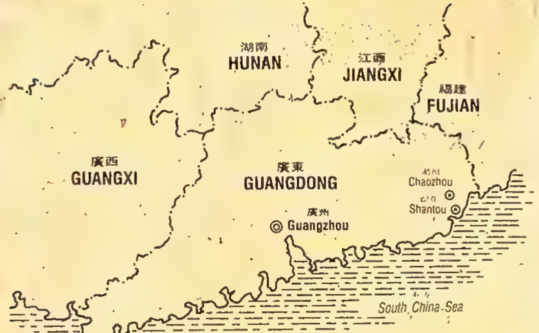
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Shantou
廣州
Guangzhou
South China Sea

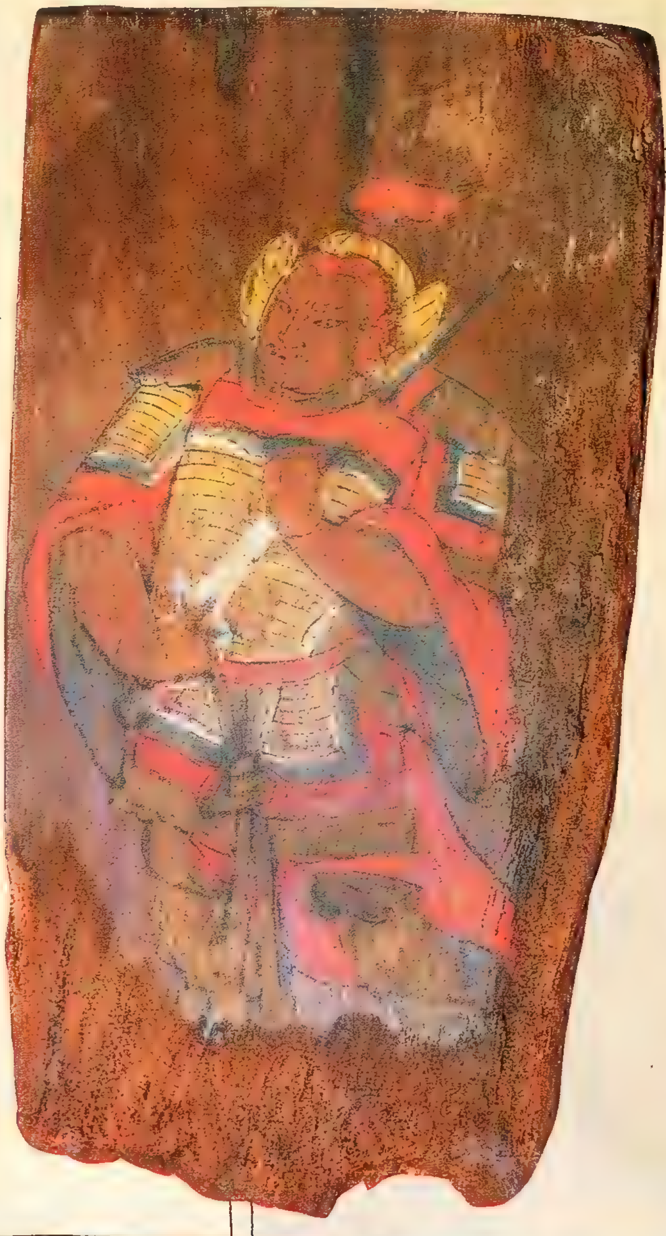
Western Xia Paintings on Wood

PHOTOS BY ZHANG BAOXI
TEXT BY ZHANG YE

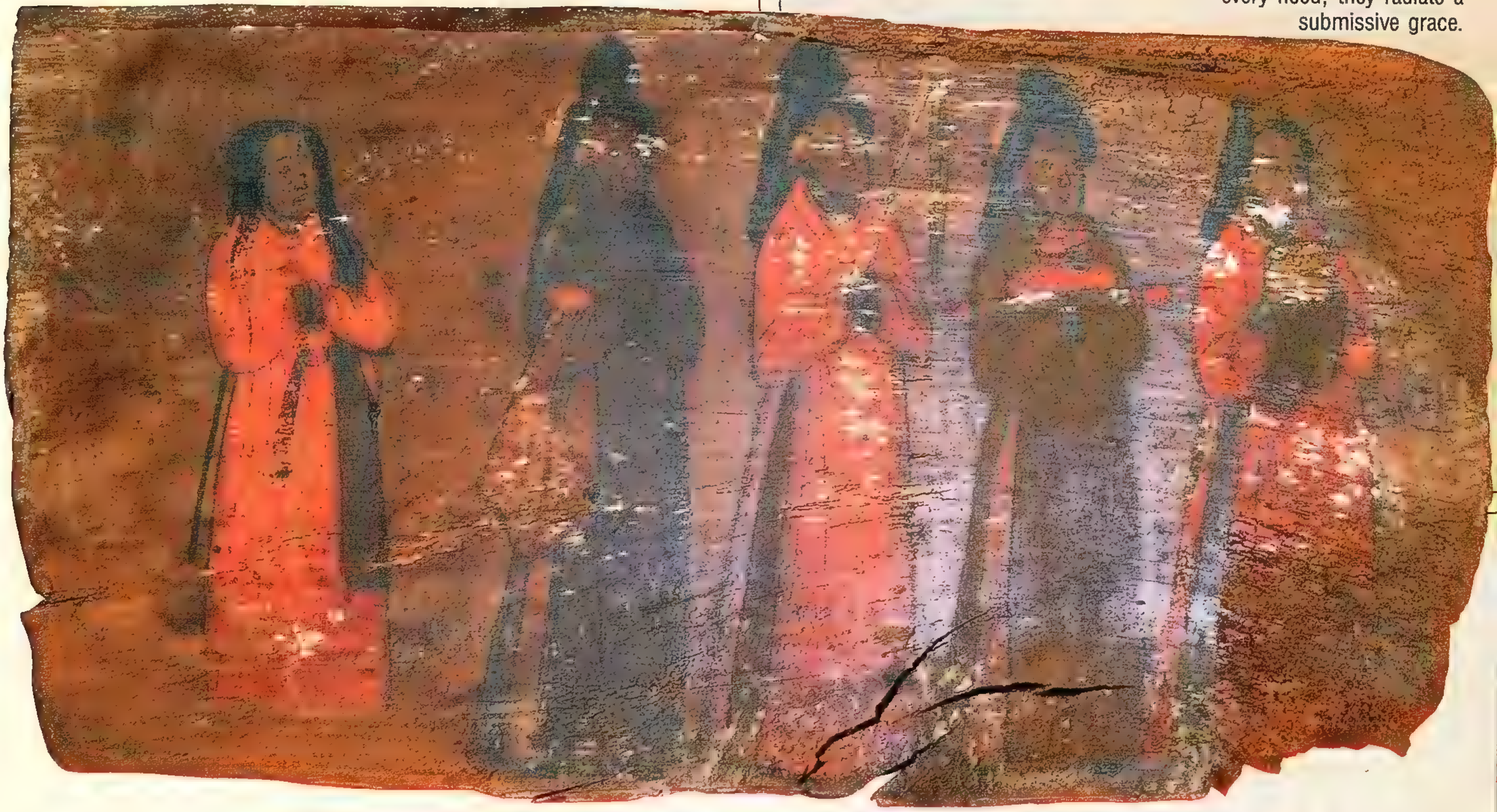
The Western Xia dynasty (1038-1227) was founded by the Dangxiang, one of the tribes of the Qiang, themselves a branch of the Tibetan people. From their capital Xingqing (present-day Yinchuan in the Ningxia Hui Autonomous Region), they ruled an immense territory extending over today's Ningxia, northwestern Gansu, northern Shaanxi, northeastern Qinghai and parts of Inner Mongolia. A contemporary of the Song dynasty (960-1127), the Western Xia was finally destroyed in 1227 by the Mongol forces of Genghis Khan.

Traces of the dynasty are found along the line of the Silk Road: for example, in the Mogao Grottoes at Dunhuang in Gansu, as well as in the Yulin Grottoes near Xi'an where there are inscriptions giving donors' names in Tangut, the language of the Western Xia. The imperial cemetery at the foot of the Helan Mountains west of Yinchuan contains over eight tombs of Western Xia rulers and more than seventy lesser tombs. But these remains seem far too few for such a powerful dynasty, which makes it all the more mysterious to us nowadays and has fuelled the interest of archaeologists.

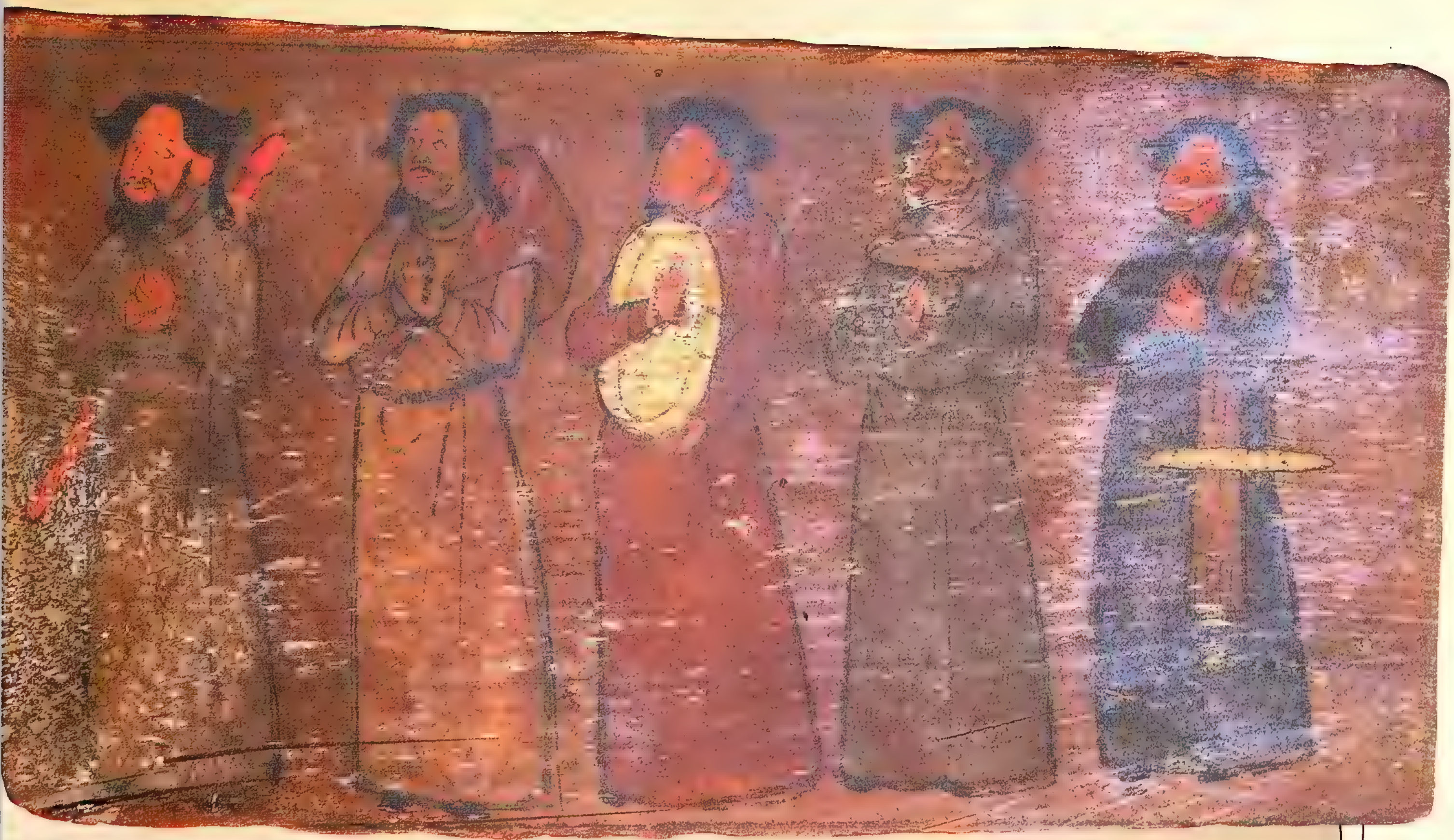
During a recent visit to Wuwei in Gansu I saw paintings on wood found during excavation of a Western Xia tomb in the city's western suburbs. Probably buried in 1198, the funerary objects permit us a glimpse into customs of the time. Executed with fine lines and bright colours, these paintings display a simple, realistic approach.



This guard or soldier is portrayed with slanting eyebrows and glaring, baleful eyes. Robust in build, he has muscles which seem about to burst his armour. With legs firmly planted, sword ready on his shoulder, this doughty warrior from the northwestern deserts is the embodiment of power.



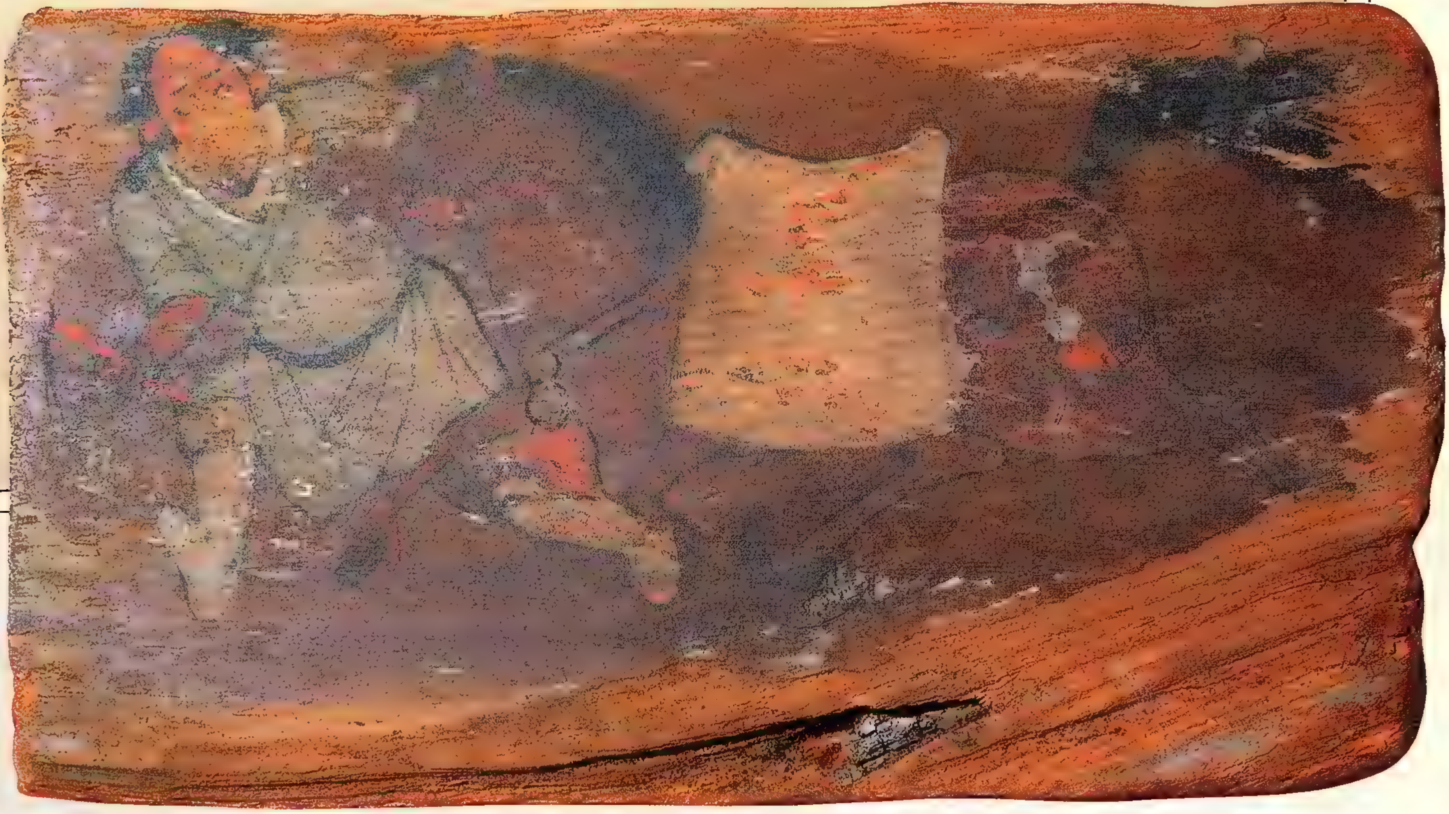
The maids sport a hairstyle popular among Uygur women. This kind of topknot, five or six inches high, is said to look like a large peach. Their garments of red or brown, in Han style, are fastened at the waist with a long sash in a contrasting colour. Responsive to their master's every need, they radiate a submissive grace.



Although dominated by the Dangxiang, the Western Xia also counted Han Chinese, Tibetans and Uygurs among its population. Li Yuanhao, the dynasty's founder, deliberately assimilated elements of the Han Chinese culture into the other local cultures, a process evident in this painting. The male attendants' robes are in the fashion of the Tang and Song dynasties, but their sleeves, contrary to the wide cut popular in the Central Plains, are narrowed to facilitate the drawing of a bow on horseback. All five attendants wear their hair parted in the manner of the Uygurs. With head slightly raised, hands clasped and expressions docile, they appear to await their master's last commands.

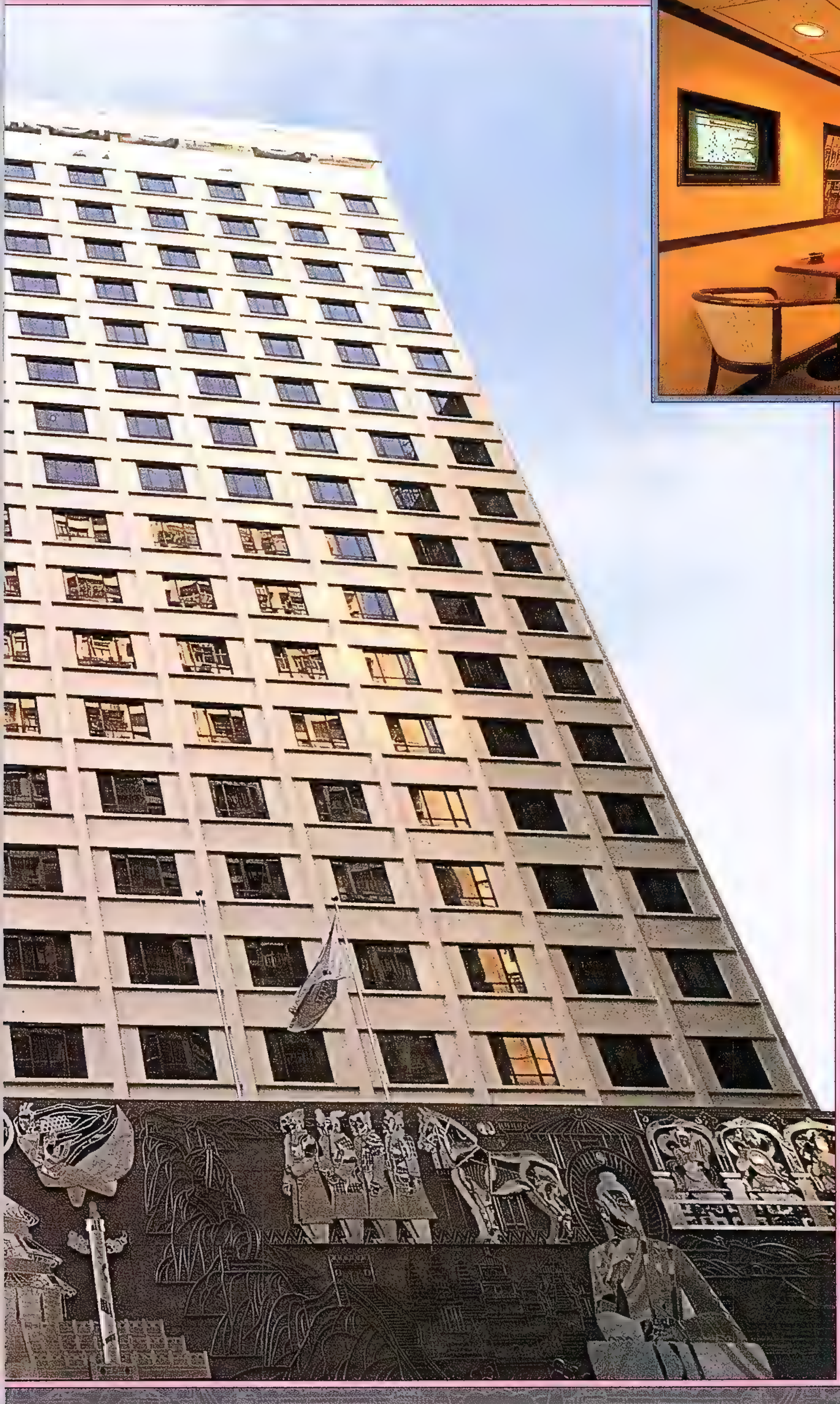
The Western Xia regime launched innumerable wars against the contemporary Song and Liao (916-1125) dynasties, so horses were indispensable to them. From this painting we can see the type of horse bred by the Western Xia, short and stocky. Emperor Renzong of the Song dynasty once offered 200,000 rolls of satin for a string of such steeds. Alongside the valuable creature runs a barefoot groom who seems to be showing off the horse's paces — a vivid scene from everyday life.

Translated by Gu Weizhou



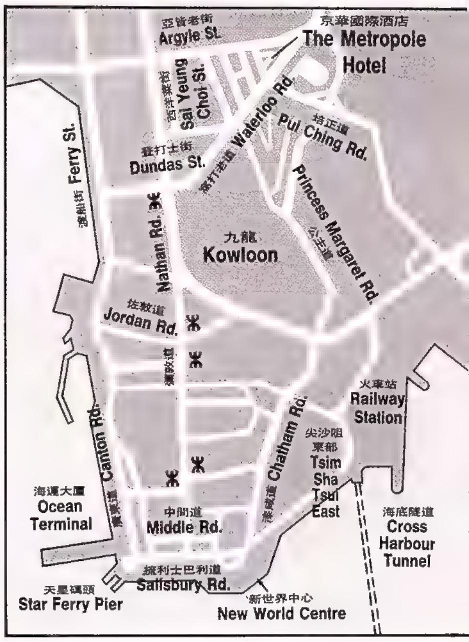
Rendezvous at

The Metropole



PHOTOS BY LAM KIN FAI
ARTICLE BY WU MOU

After a flight of over ten hours, I was stiff and tired by the time I emerged from Hong Kong's Kai Tak Airport. I gave the taxi-driver the name of my destination: The Metropole Hotel. But he had never heard of it and I was forced to dig out a card and find the address for him. My colleague in Hong Kong had told me the hotel was relatively new when he suggested it for my stay. New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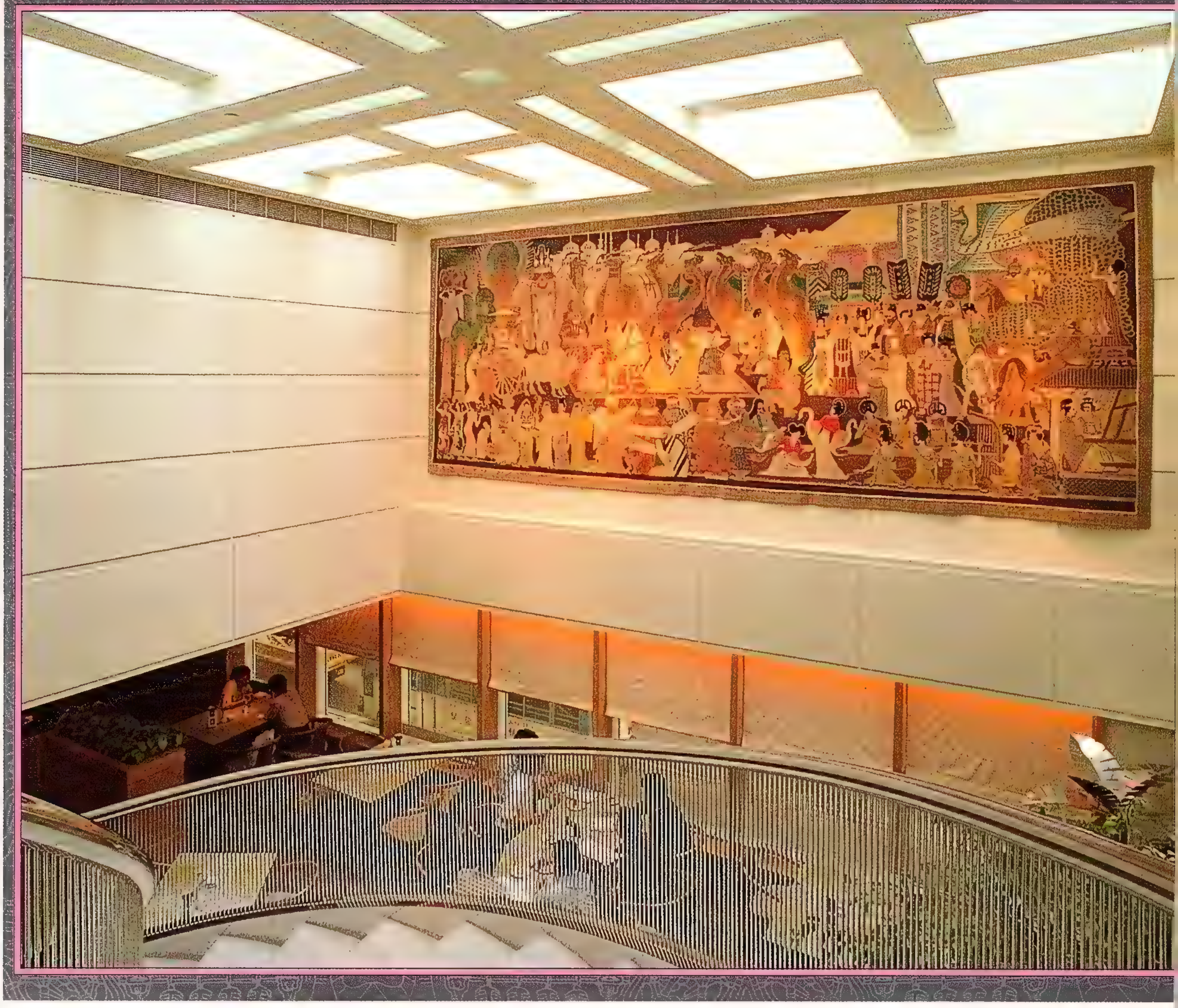
New World Centre



indeed if even the taxi-driver didn't know where it was!

The hotel turned out to be mercifully close to the airport. Located on the Kowloon Peninsula, it was only about ten minutes' drive from Kai Tak. As I entered the ground-floor lobby, my flagging spirits were raised by the sight of the huge mural there. Made of square ceramic tiles and nearly seven metres long, it depicts the scenic beauty – the grotesquely shaped karst pinnacles, the villages and the River Lijiang – of Guilin, Guangxi.

I had to go up one more floor to the main lobby to check in. That was a rapid procedure, and I was soon on my way to my suite with my magnetic card/key. Gracious redwood furniture in the style of the Ming dynasty set the tone in my room, but I was too tired to enjoy it for long.

The Metropole's most striking feature had to wait until the following day. Returning from a business appointment, I was standing on the other side of the road, waiting to cross, when I noticed the hotel facade. It consists of a gigantic, 52-metre-wide, six-metre-high stainless steel mural depicting China's most famous sights, beauty spots and relics, among them the Great Wall, the Temple of Heaven in Beijing, Kunming's Stone Forest, the terracotta warriors from Xi'an and flying apsaras from the cave-temples at Dunhuang. Executed in a harmonious blend of techniques, the mural glittered as it caught the sun.

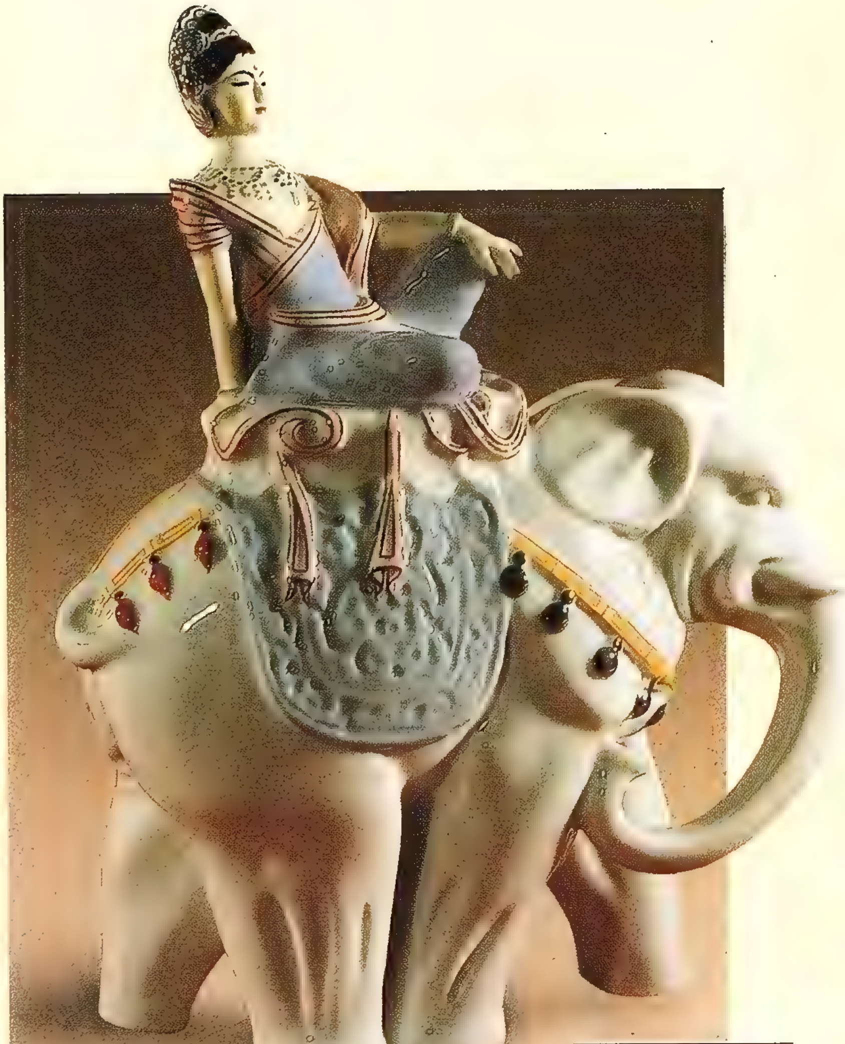
The hotel's third major artwork is a tapestry which hangs between the first and second floors alongside the stairwell. Entitled 'Silk Road', the tapestry depicts over sixty figures from ancient China and Persia, as well as the peoples of Central Asia who travelled along the trade routes, many of whom later settled in China's northwest. I could identify emperors, concubines, court dancers, merchants, camel riders, and so on. They were backed by an intricate design featuring the beasts of burden of the Silk Road – camels, oxen, even elephants – and by palaces, pagodas and minarets. With its evocation of Tang-dynasty China, the tapestry gave me an idea of what was to come when I took my colleague to dine that evening in the hotel's Chinese restaurant, the House of Tang. Here again, the decorations are quietly opulent. I was reminded of the splendours of the Tang court, although the food was firmly Cantonese in style.

The following day, after a brief dip in the rooftop swimming pool (said to be the only one of its kind in Hong Kong), I had a look at the two executive floors. These provide rooms (about ten of which are reserved and designed for women executives) and suites equipped with writing desks and coffee bars. There is also an exclusive private lounge that serves complimentary breakfast and arranges courier services.

Then, at last, I dragged myself off to the Business Centre and resolutely set to work. I had all the requisite communications facilities to hand – telex, fax – plus a monitor giving me the latest news and financial reports.

I found that The Metropole could provide everything I needed. I am sure it would also be a great choice for a pleasure trip, since it represents an oasis of peace and comfort in the heart of the ever-bustling city of Hong Kong.

Translated by M.K.



Porcelain Figurines from Zhejiang

PHOTOS & TEXT BY
SHEN QIUSHENG

Porcelain figurines made in Zhejiang Province often take historical personages, religious figures and legends as their subject-matter. Such works are distinguished by their rich colours, flowing lines and bright glazes — evidence of fine workmanship. It is said that these porcelain pieces have inherited the modelling and firing techniques used for Tang celadon. Early in the Tang dynasty (618-907) Zhejiang was already renowned for its celadons, and a kiln at Shaoxing was later commissioned to make celadon wares exclusively for the imperial court.

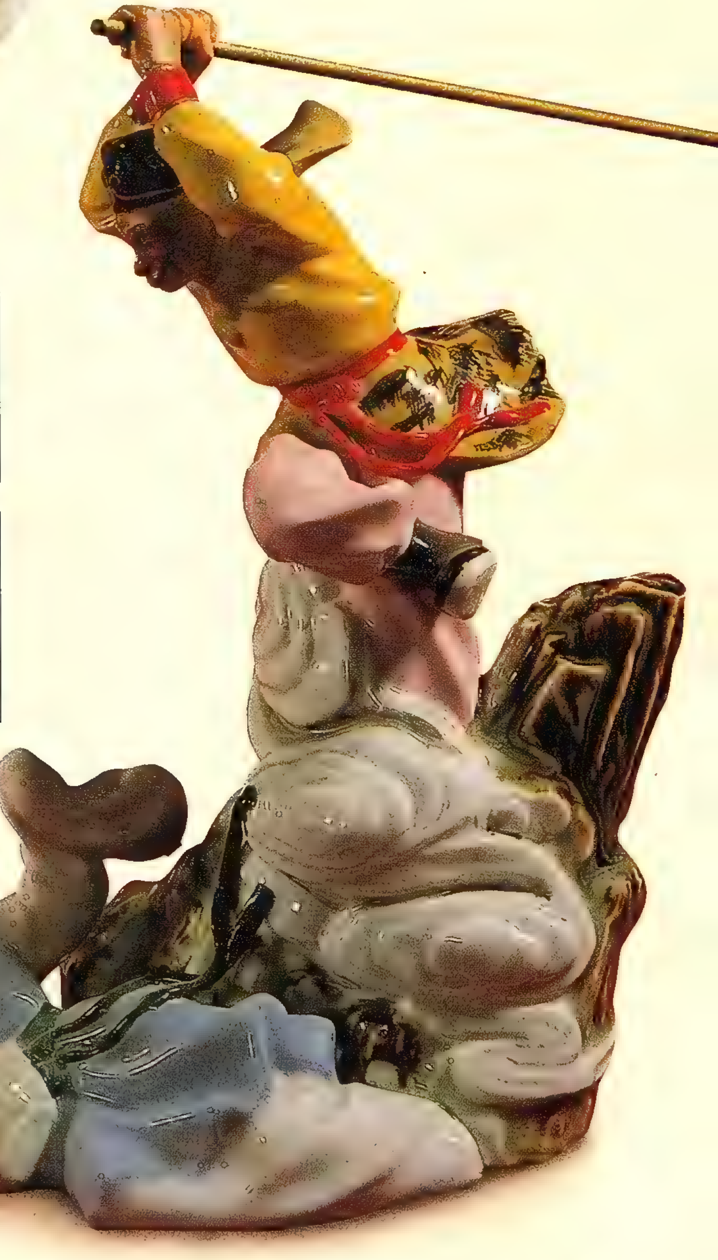
Samantabhadra

Generally portrayed riding a white elephant, Samantabhadra is the Bodhisattva of Universal Benevolence of Mahayana Buddhism. He and Manjusri (the Bodhisattva of Wisdom, often shown riding a lion) are frequently seen in art as assistants flanking Sakyamuni, the historical Buddha. Originally, Samantabhadra was depicted as male but, with the passage of time, his sex has become ambiguous, but tending towards the feminine (rather like the fate of the Bodhisattva Avalokitesvara in China; he became transformed into Guanyin, the Goddess of Mercy). The elephant has a fine, full-bodied shape and a snow-white glaze symbolic of the purity of Buddhism.

Monkey Subdues the White-Bone Demon

Illustrating the famous episode from *Journey to the West* (see CHINA TOURISM no. 100, Cartoons), this figurine shows Sun Wukong, the Monkey King, perched on five-coloured clouds, ready to bring down his magic cudgel with deadly force. A beauty, who is in fact the White-Bone Demon in disguise, is lying on the ground with a desperate look in her eyes as though expecting her spirit to be driven out of her body. And, in the end, Monkey is indeed victorious.

Translated by Gu Weizhou



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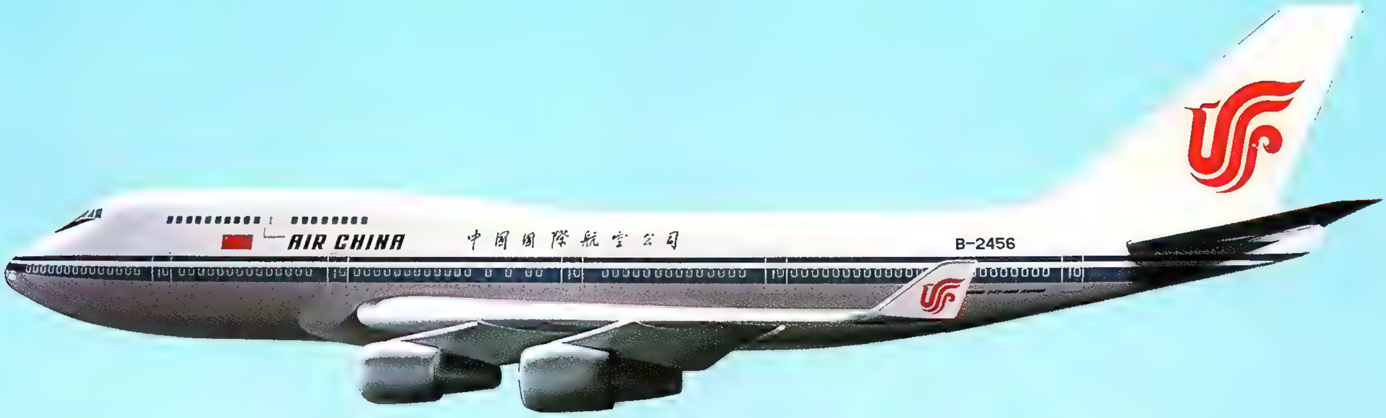

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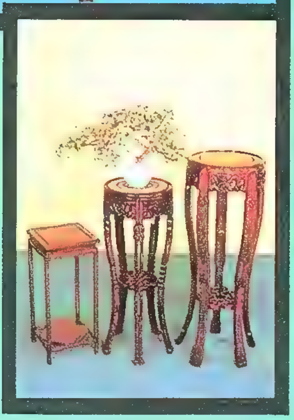

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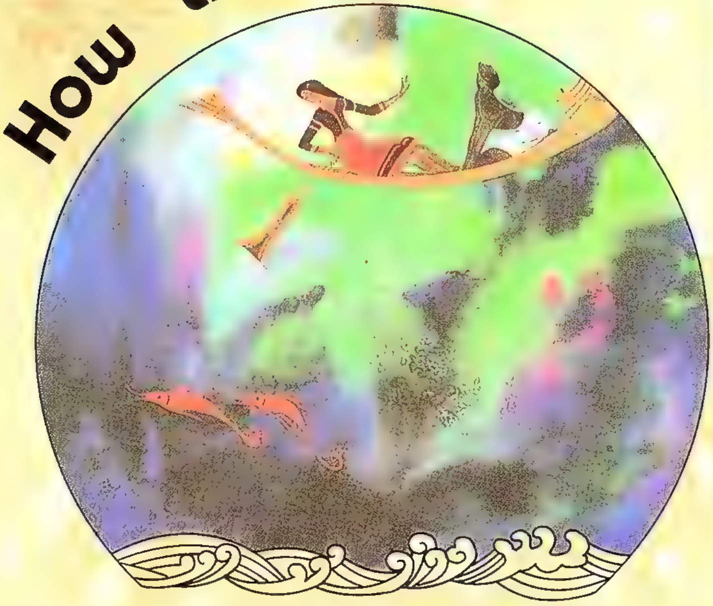
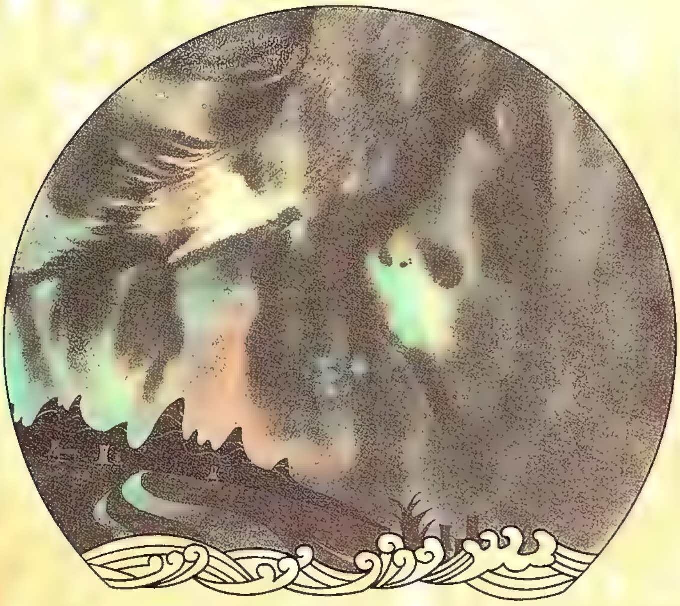
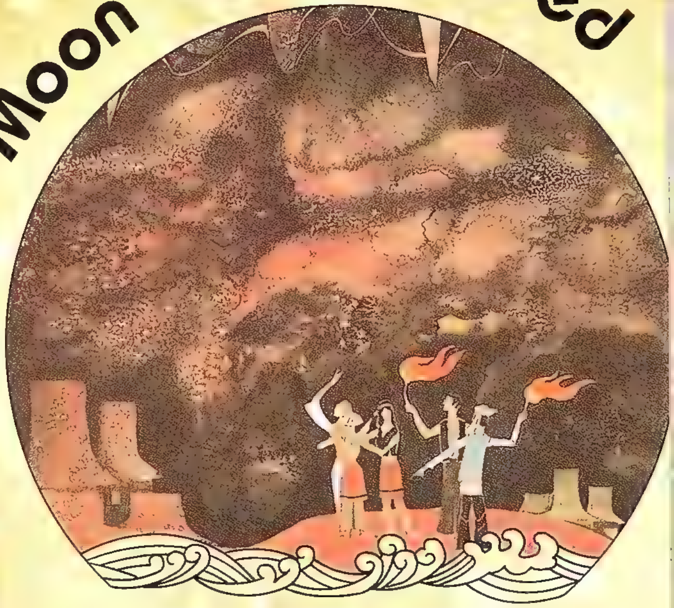
How the Sun and Moon Were Saved



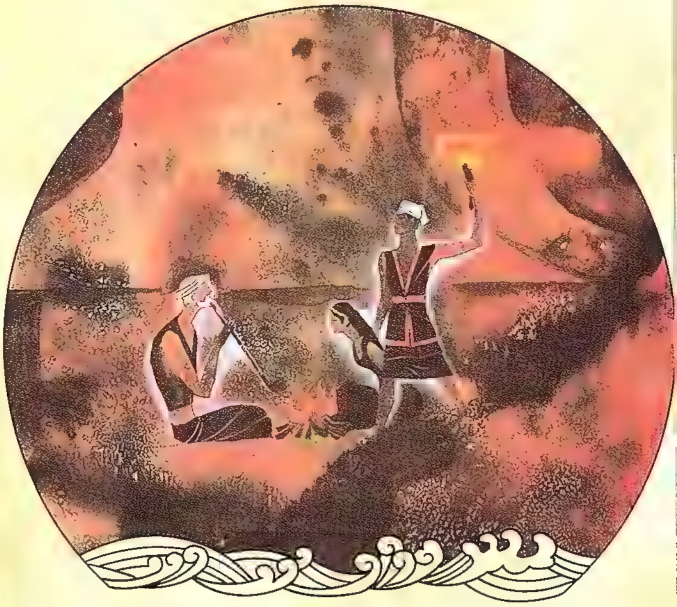
1 Once upon a time, a young couple called Dajian and Shuishe lived by the Daqing Brook in Taiwan. They lived by fishing. One noon, there was a loud bang and the world went dark. But, when night fell, the moon lit the ground as brightly as ever.



2 As they were mending a fishing net in the moonlight, they heard another loud bang, their house shook and the moon vanished. From that time on, there was neither sun nor moon; it was pitch-dark all the time, and people had to work with the aid of torches.



3 It was not long before the seedlings and crops in the fields withered and the trees died. The birds no longer sang. In desperation, Dajian and Shuishe decided to go and look for the sun and moon.



4 They climbed one mountain after another, lighting one torch after another, but they could find no trace of the sun or moon. Then, at last, one day, they saw a faint light in the distance and hurried towards it. On the way they met an old man.

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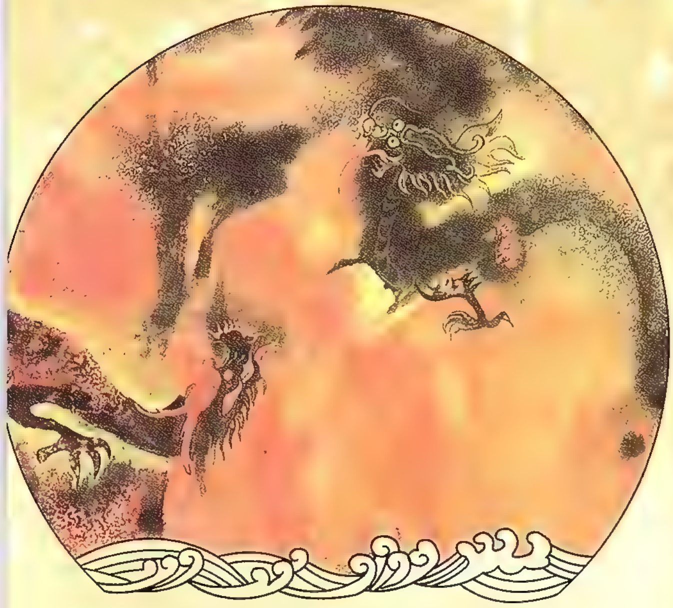
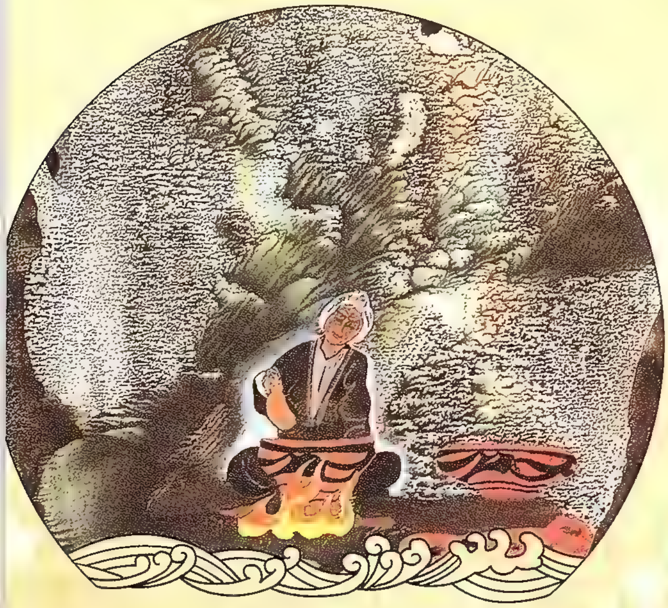
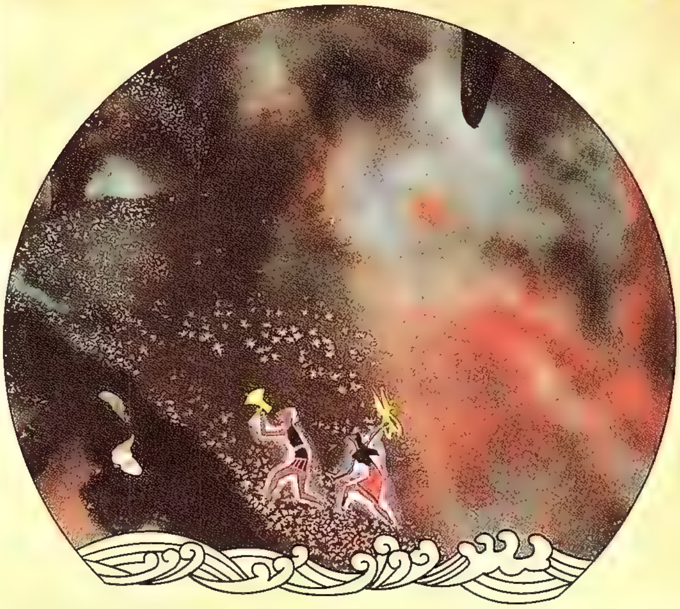


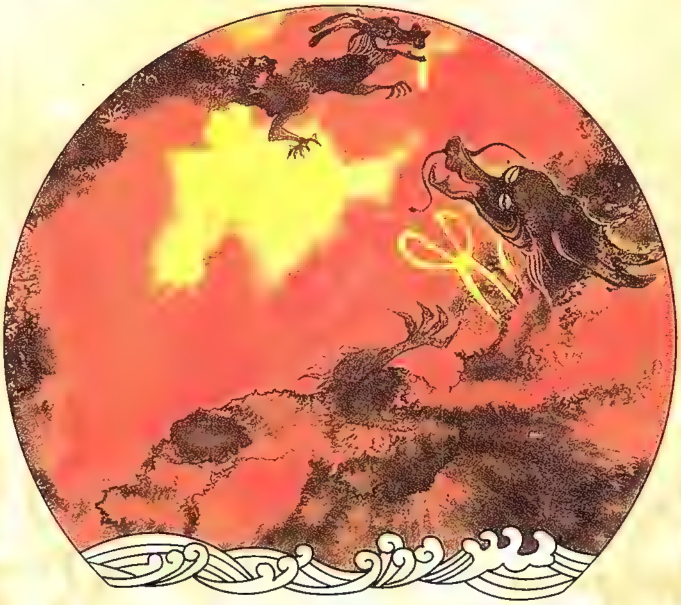
5. He told them that the sun and moon had been swallowed by two evil dragons, which were using them as playthings. When the dragons spat them out, the world was light. When they swallowed them again, it went dark.



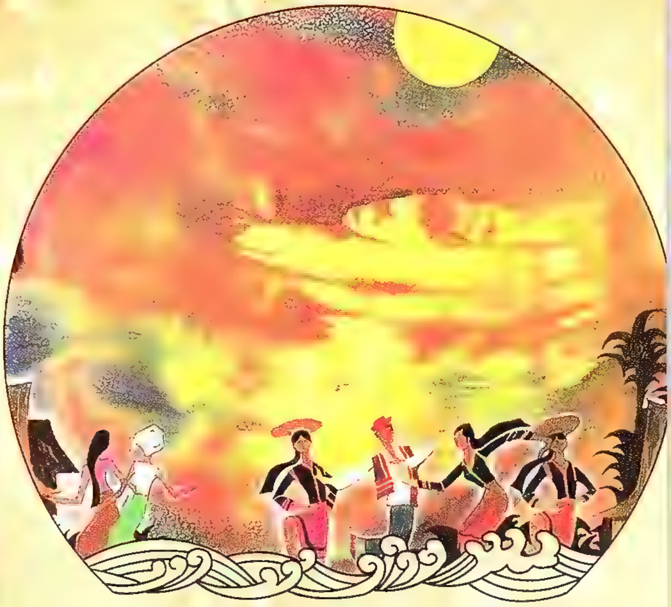
6 Dajian and Shuishe were wondering what to do when they spotted a cloud of smoke issuing from a cave and decided to investigate. There they found a cavern where an old woman was sitting by a fire. She told them that, when she was young, the dragons had kidnapped her and forced her to be their cook. To vanquish the dragons, the golden axe and scissors buried at the foot of the Ali Mountains were necessary.



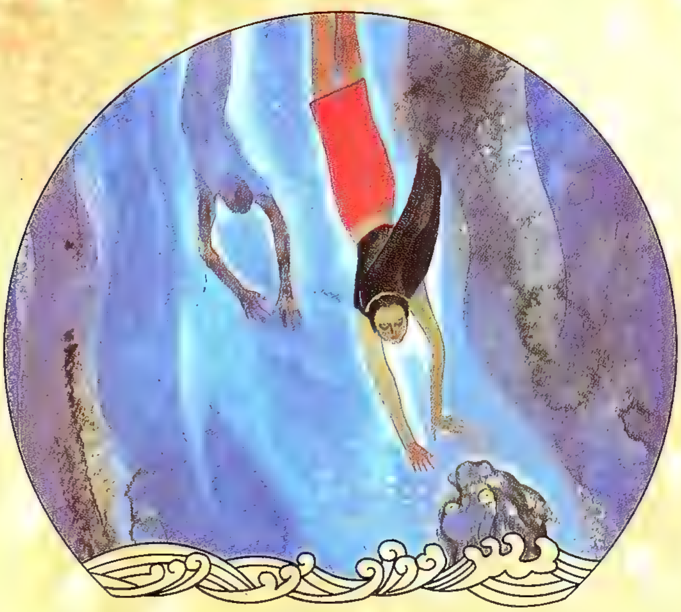
7 Borrowing a spade and pick from her, the young couple hurried off. They dug and dug until they had made a huge hole at the base of the mountain. All of a sudden golden beams began to spurt from the hole and there they were — the golden axe and scissors! Grabbing the treasures, Dajian and Shuishe ran to the deep pool where the dragons lived.



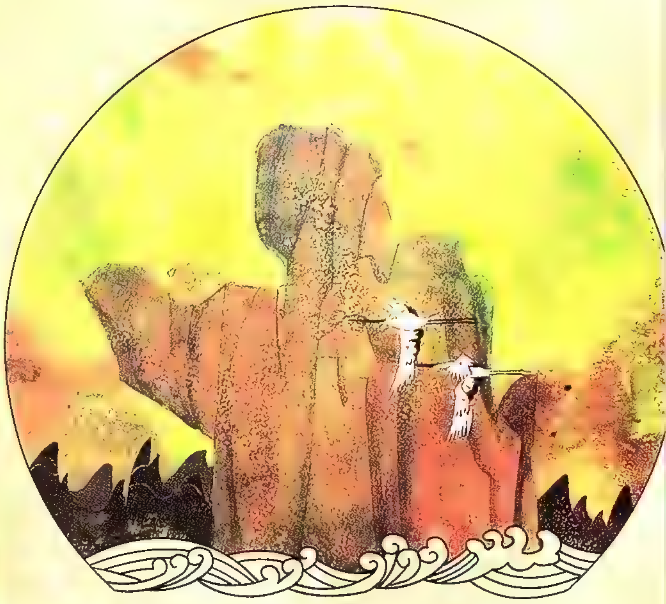
8 Dajian threw the golden axe in the water and the dragons, frightened, struggled in an attempt to escape into the air. Then Shuishe threw the golden scissors at them and the dragons fell, cut to death.



11 It took the young couple three days to fix them firmly in the sky. And then everything awoke from the dark. The whole world glowed with light again, and the people rejoiced and danced.

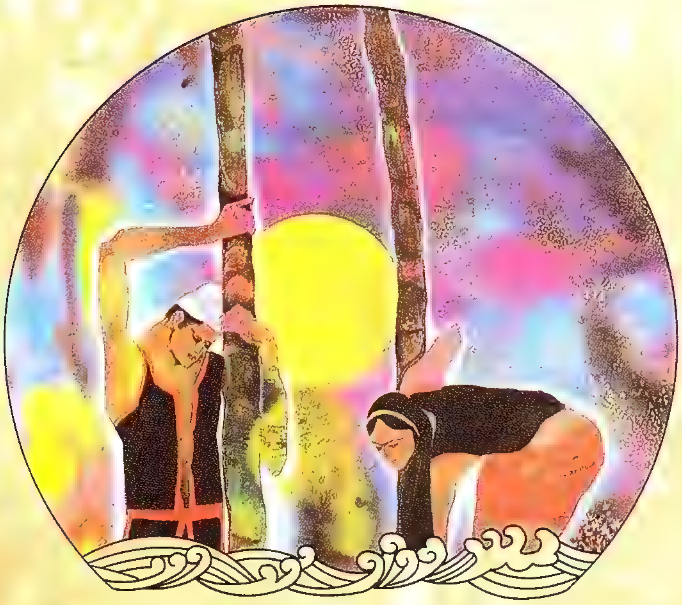


9 The old woman was now safe, but the sun and moon just floated limply on the surface of the pool. The old woman told Dajian and Shuishe that if they ate the dragons' eyes, they would be strong enough to toss the sun and moon back into the sky. Without hesitation they dived into the pool: Dajian swallowed the male dragon's eyes, Shuishe the female's.



12 To ensure that the sun and moon shone for ever, Dajian and Shuishe kept watch from that day on. Years later they turned into a couple of mountains which were fondly named Mount Dajian and Mount Shuishe. The pool became known as Sun Moon Lake.

Taken from *The Tale of the Sun and Moon Pool*, published by Dolphin Books, Beijing



10 On the instant they grew so big and strong they were able to throw the sun and moon high into the sky. However, after swaying there for a moment, the sun and moon fell back to the ground and had to be supported on coconut palms.

THE MIRACULOUS PIGTAIL

(II)

About the Author

Feng Jicai was born in Tianjin in 1942. As a boy he had interests ranging from classical Chinese poetry, art and novels to classical Western music, from history to sports. On leaving school he became a professional basketball player, while painting in his spare time, until broken bones put a stop to his athletic career. For over a dozen years he worked in the Tianjin Painting and Calligraphy Studio. Later he was forced to become a travelling salesman, which brought him into contact with workers, clerks, farmers and craftsmen and their everyday hopes, fears and tragedies. This in turn gave him the impetus to write.

In 1973, a year before he transferred to the Tianjin Industrial Arts College to teach traditional painting, Feng started to collect folk legends and study local Tianjin customs and history, developing an especial interest in the Yihetuan Movement. This was the revival of an anti-foreign association of a mystical nature whose members practised martial arts as a method of physical and moral training and were thus called Boxers by Westerners. Together with Li Dingxing, Feng wrote *The Boxers*, a historical novel which was highly praised on its publication in 1977. In 1978 he joined the Tianjin branch of the Chinese Writers' Association. An award-winning and prolific writer on a vast range of subjects, Feng Jicai is also an acclaimed painter.

In last month's extract we saw how Second Simpleton, the hero, under duress, lets fly with his 'trained' pigtail, causing Motley Glass considerable loss of face among Tianjin's underworld.

Unfortunately, this proves to be just the first in a string of visits by martial arts experts of all disciplines, attracted by the challenge of Second Simpleton and his miraculous pigtail. He is even offered a post by Commander Ma of the city garrison. Second Simpleton turns this down, but is persuaded to give a quick demonstration of his skills, just for fun. He gives a rather showy exhibition, which he then has to repeat before all the local government leaders and commanders, who are suitably impressed and reward him handsomely.

Nevertheless Second Simpleton, hiding from the people who squat under the big tree opposite his house just waiting to catch a glimpse of him, is unsure whether such fame is a good thing. On the one hand, he secretly feels very smug at having beaten some of the local bosses. On the other, he wonders what 'hidden dragons and tigers, men of greater strength and ability than himself', may yet lurk in the city and emerge to challenge him. Now read on!

Sure enough, three days later, someone was again kicking up a row hammering on the front door, and from the sound of it, it was not a friendly visit. He opened the door for a look. It was Motley Glass again. As soon as he saw Second Simpleton, however, Motley Glass backed off three paces, as if afraid of incurring a lash from the pigtail. He had obviously developed a dread of its lash.

Still, today he was surprisingly full of confidence, gesturing with his thumb over his shoulder and jutting out his chin:

"Simpleton, have a good look and see who's come to visit today!"

A high-class sedan carried by two bearers at each end had stopped outside the front door. It was accompanied by eight fellows clad in sea-green cotton shirts, bluish-white satin trousers and light green waist bands from which gold thread tassels reached down almost to their feet. What with their thin-soled ankle boots and short-rimmed caps, all in all they looked extremely clean-cut and efficient. From the mere attire of these lackeys one could tell that the visitor in the sedan was not just anybody. This was a big city with many officials of all ranks from seventh to first, and there were army barracks inside and outside town, so there were bosses of all shapes and sizes. Who could say who this was? The scene still gave him a start, though.

"What are you petrified of?" Motley Glass snapped at Second Simpleton. "Invite Gov'nor Suo in."

"Please come in, Gov'nor Suo!" Second Simpleton stammered. He was completely confused. Who was this Gov'nor Suo?

The bearers raised the sedan poles, two lackeys lifted up the curtain, and an old fellow got out. He had a thin face, grey beard and long eyebrows like ears of grain drooping down either side. He wore a garish gown embroidered with groups of golden flowers, a sapphire-blue satin mandarin jacket and had a dark-green jadeite hat-brooch mounted on an ivory-inlaid gold base fixing the flaps of his hat at the forehead. Pompous in the extreme, his drooping eyelids seemed closed as if he had not even deigned to glance at Second Simpleton. On closer inspection, he was not a senior official out incognito, as it were, but more likely the master of a wealthy family, probably come to invite him to go and be a fighting instructor or house guard. He was just contemplating how best to refuse any such invitation this gentleman might make, when, as soon as Motley Glass came out with his full name, realization crashed in his head like a gong.

"Suo Tianxiang, founder of the Tianjin fraternity of martial artists. Don't you know him, or are you just pretending?"

Who in Tianjin did not know the awe-inspiring name of Suo Tianxiang? He was undisputed head of the martial arts fraternity. He could perform "Three Matchless Feats": kicking flies, sleeping on a spider's web and doing a handstand on one finger. He lived inside the west gate, in Plank Bridge Alley opposite the local government offices. However, he kept to himself as a recluse and was very difficult to see, never showing his face in public, while there was no door which did not open to his card. Such important men were like rare treasures, difficult even to get a peep at, yet here he was, come right to his own door. Second Simpleton could not figure out why, and was somewhat overwhelmed by such an unexpected honour. He bowed very respectfully to Suo Tianxiang, saying:

"If you don't mind the mess, please come indoors and sit down while I make some tea."

Suo did not seem to hear what he said, his eyes staying half shut as before, and he neither spoke nor moved.

"Do you think a man of Gov'nor Suo's position would go into your pigsty?" Motley Glass sneered at Second Simpleton. "It came to the gov'nor's attention that you reckon you're the best, so he's come to enlighten you and teach you a few manners."

Most alarmed, Second Simpleton hurriedly waved his hands, replying:

"Oh, no, no, how could I be the equal of Master Suo? I haven't got the position, breeding or ability, not by miles. It's really not on! I'm not worth a fart compared to you, Master Suo."

Suo Tianxiang might as well have been asleep. Waiting until Second Simpleton had finished, he finally said coldly:

"Didn't you want to use your miraculous pigtail and thrash me as if I was a monkey?" His tone was hoarse and hard, as if lecturing someone.

"I wouldn't dare to talk like that, Master Suo. I...." Second Simpleton did not know whether to be shocked or frightened and was completely tongue-tied.

"All right, let me ask you, who did you learn your skills from?" Suo's eyes were still half closed as before.

"What little I have is inherited."

"Which school or style?"

"School? No school that I know of. Well, my dad never told me, anyway."

Suo laughed disdainfully and replied with his eyes still closed, "No school? What kind of skill is that? Why, it's no better than the performing tricks of Dai Kuiyi! All right. I'll give you a little general knowledge test, you...." Although he heard Second Simpleton's anguished protests, he pressed on, asking, "Who is the most skilled master in Tianjin?"

"Naturally it is you, Master Suo, and after you there is Huo Yuanjia, Nose Li and Iron-Fist Huang." Having said this Second Simpleton summoned up a smile, thinking that this would please Suo.

Unfortunately, at the mention of Huo, Li and Huang, the corners of his mouth simultaneously dropped, as if these were quite the wrong names to mention after his, if indeed any should have been mentioned at all. Suo coughed dryly twice, then asked again:

"Members of the martial arts fraternity often say 'southern fists, northern feet'. How many styles of southern boxing do you know?"

"I ... well, I haven't even seen one." Second Simpleton was very embarrassed.

"Humph, yet you call yourself a martial artist. Well, tell me, how many styles of southern boxing have you heard of?" Suo Tianxiang sounded just like a chief examiner.

"... I've heard people say Plum Blossom Boxing is really fierce. I've also heard...."

"Rubbish!" Suo cut him off in mid-sentence. "The south and north both have Plum Blossom Boxing. Which one do you mean? The northern style of Cha Boxing has ten routines. First 'Mother and Son', second 'Handwork', third 'Flying Feet', fourth 'Peace', fifth 'East of the Pass', sixth 'Ambush', and the seventh is 'Plum Blossom'. The style from the south is divided into greater and lesser Plum Boxing and is not at all fierce. The fierce ones are Liu Family Boxing, Cai, Li Buddhist Boxing, Hong Buddhist Boxing, White Eyebrows Boxing, Tiger and Stork Twin Form Boxing, Dragon Form Boxing, Southern Staff Boxing, Mantis Boxing, Penetrating Boxing, Black Tiger Boxing, Great Tiger Boxing, Dragon Gate Boxing, Iron Thread Boxing, Heavenly Demon Boxing...."

Suo smoothly reeled off more than one hundred styles. Second Simpleton was wide-eyed with amazement. He thought that today he had really met a great man and must surely come a cropper.

Motley Glass was really chuffed, snapping:

"Simpleton, heard enough then! Did your master have a wife?"

Suo Tianxiang's lackeys were also sneering.

Suo continued his questioning. "Did your forefathers say which type of boxing this trifle of yours was derived from?" This burst was even more overbearing.

"Form and Will Boxing, I suppose."

"All right, tell me, who founded Form and Will Boxing?"

"I'm not at all sure. Wasn't it founded by the Monk Bodhidharma?"

"Ha, ha! The Monk Bodhidharma! That's just a ridiculous legend invented by ignorant yokels. You can't even name the great founding father of Form and Will Boxing, yet you dare to associate yourself with it. It was originally founded at the start of our illustrious Qing Dynasty by Ji Longfeng of Puzhou in Shanxi Province. The *True Story of Form and Will Boxing* by Zhang Yun says, 'At the turn of the Ming and Qing Dynasties there was one lord Ji Jike, named Longfeng, from Zhu Feng east of the Pu River. Skilled in the use of the long spear, he traversed the empire visiting famous masters until he reached Zhongnan Mountain. There he found the *Manual of the Five Boxing Styles* by Yue Fei, pure in its ideas, lucid in its theory. Later he passed it on to Cao Jiwu, from whom it was passed down to today. Both the *Manual of Form and Will Six Conformation Boxing* from the 13th year of Yongzheng, and the *Manual of Form and Will Boxing* record this. Form and Will is divided into three schools, the Henan school, stemming from Ma Xueli, the Shanxi school from Dai Longbang and the Hebei school passed down from Dai Longbang via Li Luoneng. Your family is from Anci County and practises Form and Will, so surely you've heard of Li Luoneng?"

Second Simpleton had broken out into a sweat. He shook his head, but could not bear the thought of being seen to know absolutely nothing in front of Motley Glass and the others, so he quickly thought something up, saying:

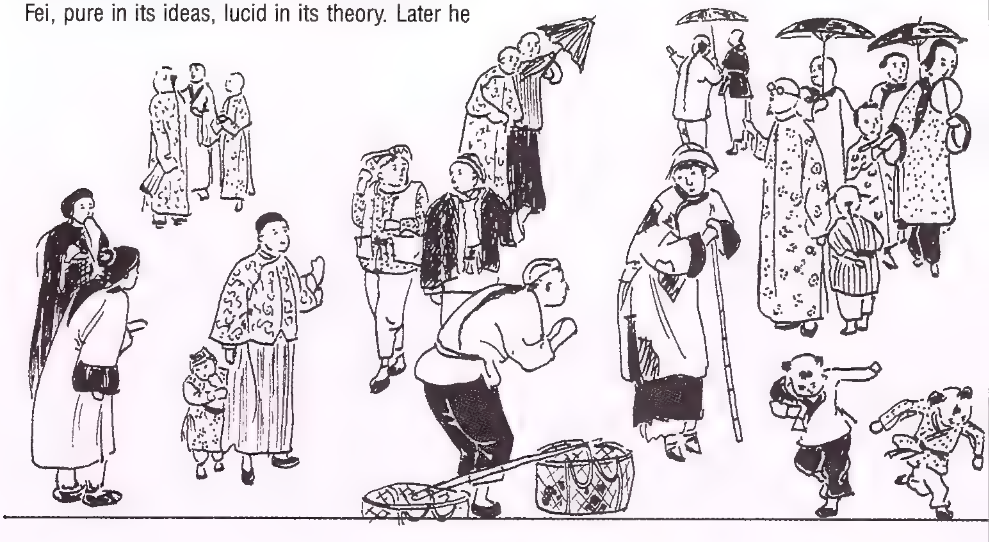
"My father once told me that this skill was invented by our ancestors having been enlightened after seeing a leopard thrash its tail, so it conforms to the essentials of Form and Will Boxing."

"More rubbish! You're trying to drag in the 'Shaolin Five Boxing Styles', those of the dragon, tiger, leopard, snake and stork. Internally they correspond to the heart, liver, spleen, lungs and kidneys, externally to metal, wood, water, fire and earth, and they involve the alternate exercise of essence, strength, breath, bones and spirit. One of them is indeed 'Leopard Form Boxing'. The twelve forms of Form and Will Boxing are bear, hawk, dragon, tiger, alligator, swallow, snake, monkey, horse, chicken, eagle and pony. Where is your leopard, then? Form and Will also has the Six Conformations, that is, mind and will, will and breath, breath and strength, shoulders and hips, elbows and waist, hands and feet. There is also the three-level theory and the three levels of skill, do you understand that?"

"What's the three-level theory?" Second Simpleton's reply was completely vacant, as if he really was an idiot.

"Phew, this really is hard work. Listen: the three-level theory is refine *essence* to transform *breath*, refine *breath* to transform *spirit* and refine *spirit* and return to *void*. The three levels of skill are — first level 'apparent strength', second level 'concealed strength', third level 'transforming strength'. Have you not even heard of these? Even my second generation pupils can recite that!"

"I honestly don't understand anything. I can hardly open my mouth without you running me round in circles like this."



"That's a laugh! And you hope with your little trick to get a foot into the martial artists' fraternity? Maybe you want to become head, eh? Ridiculous! You're young, no experience, that's why you're being so frivolous. I'll tell you straight, every inch of this world was claimed and named before you were even born. It isn't an easy matter getting a foot-hold. You really are as green as you're cabbage-looking!"

Motley Glass and the others burst out laughing.

"Master Suo, I don't have the slightest intention of trying to push into the martial artists' fraternity. I can only play a bit with my pigtail. My physical skills are like a broken shoeheel, useless!" Second Simpleton said earnestly.

"Huh?" Suo's half-closed eyes suddenly snapped open revealing two grey and lustreless eyes. "You don't have any physical skills?"

"Would I deceive you? If you don't believe it, then try me."

"All right, I'll try you. Will you use your pigtail?" Suo demanded.

"No, I will not. Just contest with legs and feet. One touch and you'll know I don't possess any physical skills."

"Our words on that. It's agreed to contest with legs and feet only," Suo said loudly.

A lackey stepped forward and asked if he would like to remove his gown. Suo shook his head, merely picking up the front of the gown and tucking it into his waistband. Then he said to Second Simpleton, "This is called the 'Thirty-six-pose Linked Feet'. Watch!" With that he stepped right in front of Second Simpleton and used his legs to kick, stamp, jab, sweep, hook, scoop and snap at his lower parts. Each pose and move was finely executed, exceptionally performed with the definite feel of a master at work. Second Simpleton suddenly thought of Mao Chuideng, the master-plasterer at the Chun He Factory. Each time he went to whitewash a house he wore all black, his every movement as precise as Ma Quanlu, the old actor who did male leads at the Heavenly Blessings Opera Garden. After he had finished applying the whitewash, there would not be a single speck of white on him. A master like this would be exceptional in his movements, so he could not afford to be in the least bit careless. He thought of the eight body methods his father had taught him — swallow, spit, sink, float, dodge, expand, leap and fall, adroitly putting them to use as he recollected them, and although he was a bit rusty, by dodging around he could cope. Since he had promised, he did not use his pigtail. Even when he got the chance he did not lash out with it. After a while, he felt it was a bit odd that, though this Master Suo was certainly very skilled, every movement precise and attractive, he did not have startling or unexpected moves. It seemed that the old guy did not want to bully his juniors, so was deliberately putting on a show for him, not wishing to injure him, just the sort of tolerance every senior should adopt.

It was a cloudy, oppressive day in early June. Suo was already sweating at the temples, his head swaying, the temples sparkling like cicada wings. A man with such exquisite light skills as his should not have been like this. Perhaps it was age, and he was no longer what he had been in his youth, because after a few more rounds he even started panting a bit. "Shouldn't you rest a minute?" Second Simpleton said. Suo took advantage of the lapse of concentration required to speak and unexpectedly aimed a kick at his stomach, the foot heading straight for a vital spot. Second Simpleton had to excute a "Chang E Swings Her Waist", timing it exactly to let the foot go past. Suo kicked air, and because he had used too much force he almost went flying forward after it. He quickly pulled back his foot and almost overbalanced, only managing to steady himself after frantically waving his arms about. Then he pointed at Second Simpleton, panting:

"Since you're tired ... I'll let you catch your breath."

Those present could see that Suo was a little worn out. The old boy has come a long way cooped up in a sedan and probably has a touch of heat-stroke, thought Second Simpleton. "I'll go and fetch you some tea," he said. Just as he had turned round, he sensed a cold flash of steel behind him, followed by a chilly gust of wind on the back of his neck. He thought something was up, but the pigtail on his head reacted faster than his thoughts. "Whack!" He turned again to see a gleaming short sword sticking in the ground. Suo was standing dumbstruck like a wooden pole, a red weal across the back of his right hand, clearly having been lashed by his pigtail. It was already hanging over his shoulders, like a great dark snake coiled round the shoulders of a snake charmer, ready to lash out at any time.

This sudden turn of events had the onlookers gawking. No wonder Suo had not taken off his gown, he had had a blade concealed in his bosom. But how had that Second Simpleton managed to move faster than one could blink to swat the blade on to the ground?

Suo's sneak attack had failed, but he was not done yet. Leaping forward, he made a grab for the dagger; but Second Simpleton's pigtail was much swifter, its tip coiling around the hilt of the dagger, pulling it up, then flicking it far away. With a "twang!" it stuck into the big willow tree on the left, embedded deeper than an inch.

There were shouts of startled acclaim from all sides.

Suo went pale all over. However, when he spoke to Second Simpleton, he was still just as pompous.

"You lying little bastard, you aren't worthy to be called a member of the martial artists' fraternity. It was agreed that you wouldn't use your pigtail, then you catch me unawares with it. You wait, next time I'll let you have a taste of the orthodox Shaolin Mountain generation of the Buddhist School of Boxing. 'Mountain' is the third generation of this style. With that I can guarantee to pound you to mincemeat!" With that he rushed straight into the sedan, pulling down the curtain himself without waiting for his lackey to do it, and set off. Motley Glass had already scurried off in front of the sedan and was going even faster.

Second Simpleton stood where he was, gazing at the swiftly disappearing sedan, wondering how it could be that these people with terrifying reputations gave up as soon as one made a serious move. At first meeting they gave one a tortuous interrogation and used their seniority like a mallet. As for skills, they were all just fancy poses and showy patterns. One part ability, two parts mouth, three parts show. If their ability was insufficient they talked, if talking did not work then they fell back on rank. He had thought that everyone on earth was better than him, never dreaming that this pigtail of his would flick away such eminent persons who obviously relied for the most part on reputation, though where that reputation came from, heaven knew! He started to have faith in his abilities. Overjoyed, he went back into the courtyard, closed the door, assumed a stance and conscientiously ran through the ancestral 108 form pigtail skills routine. The more he practised, the more he felt that the pigtail really did as his mind desired and was at his unrestrained command, both fierce and gentle, nimble and expansive, as if it could sweep across the whole earth, a force without equal. With one flick of his head, "swish!" the pigtail smoothly coiled on top of his head. His heart was filled with a beautiful, warm strength, but after he had calmed down, he felt that within the beautiful strength was mixed a vague and inexpressible discomfort. Yes, the unknown things of this world are always more than the known, and imagination is always easier than fact. Just keep going and see what happens!

Translated by John Moffett

Taken from the collection entitled *The Miraculous Pigtail* and reproduced by kind permission of Panda Books, Chinese Literature Press, Beijing

PHOTOGRAPHER: PENG ZHENGE

Where two provinces meet: this youngster collecting grass for animal fodder in eastern Sichuan's Wushan County is backed by the roadless mass of western Hubei's Mount Shennongjia.

Village

There are a lot of different ways for a foreigner to look at China. One way is the East-West comparison: the cultural, ethnic and economic differences in general terms between people in China and people in countries in the West.

Another way is to look at it as the nation with the largest population on earth – one billion and still growing! One can consider how China is dealing with this fact today and how it will deal with it in future as regards such matters as food, housing, work, etc. Or you can look at it as one of the leading countries in the East and compare it with other Asian countries.

Yet another way is to look solely at China and focus on the Chinese people and the way they live.

I myself prefer the last way, which is just a matter of keeping your eyes open and being aware as you travel through this magnificent country.

The cities, with all their monuments to past and present, with their cultural

Life in China

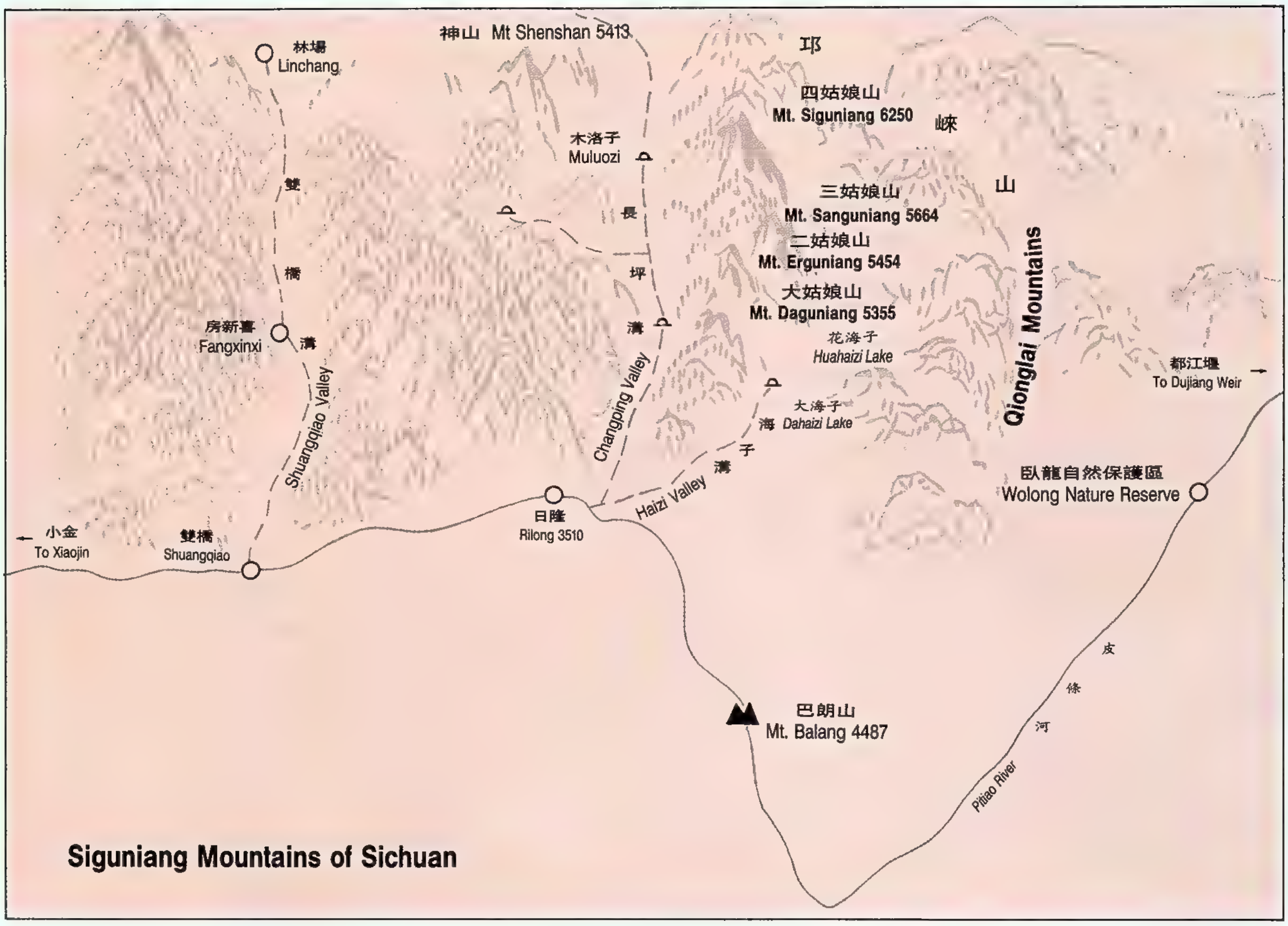
happenings and their big-city life, are of course fascinating and should be seen to give one some idea of modern Chinese lifestyles. But at the other end of the scale you have the little villages. No rush hours, no pollution and, especially, no crowds. Being there is a true relaxation after the overwhelming impressions left by the cities.

Maybe there's an element of nostalgia for us in seeing people fishing simply with nets and their own two hands, going to market on all sorts of ingenious means of transportation to sell and buy daily necessities. Or bathing in a stream just outside the village limits, demonstrating a closeness to nature which we all knew when we were young. It's a form of nostalgia felt by many people in the world, a wish to return to the basic simplicities of life. And China offers many such insights in its villages.

Micha Driessen

Major Deserts of China

Name	Surface Area (1,000 sq. km.)	Province/Region
Taklimakan Desert 塔克拉瑪干沙漠	327.4	Xinjing 新疆
Gurbantünggüt Desert 古蘭班通古特沙漠	47.3	Xinjiang
Badain Jaran Desert 巴丹吉林沙漠	47.1	Inner Mongolia 內蒙古
Tengger Desert 騰格里沙漠	36.7	Inner Mongolia
Qaidam Basin: deserts and aeolian land 柴達木盆地	33.1	Qinghai 青海
Mu Us Sandy Land 毛烏素沙地	25.0	Inner Mongolia
Horqin Sandy Land 科爾沁沙地	24.6	Inner Mongolia
Lesser Tengger Sandy Land 小騰格里沙地	23.3	Inner Mongolia
Kumtag Desert 庫姆塔格沙漠	19.5	Xinjiang
Ulan Buh Desert 烏蘭布和沙漠	10.3	Inner Mongolia


神山 Mt Shenshan 5413
林場 Linchang
木洛子 Muluozi
邛
四姑娘山 Mt. Siguniang 6250
峽
山
三姑娘山 Mt. Sanguniang 5664
二姑娘山 Mt. Erguniang 5454
大姑娘山 Mt. Daguniang 5355
Qionglai Mountains
花海子 Huahaizi Lake
大海子 Dahaizi Lake
都江堰 To Dujiang Weir
房新喜 Fangxinxi
雙 橋 溝
Shuangqiao Valley
長 坪 溝
Changping Valley
海 子 溝
Haizi Valley
臥龍自然保護區 Wolong Nature Reserve
小金 To Xiaojin
雙橋 Shuangqiao
日隆 Rilong 3510
巴朗山 Mt. Balang 4487
皮 條 河
Pitiao River

Siguniang Mountains of Sichuan

The Siguniang Mountains

The capital of Sichuan Province, Chengdu, is the inevitable base for any trip into the Siguniang Mountains. There are several ways of getting there, including flights direct to Chengdu from Hong Kong. Currently there are two flights a week, on Wednesday and Saturday; the flight takes two hours and costs around HK$1,400.

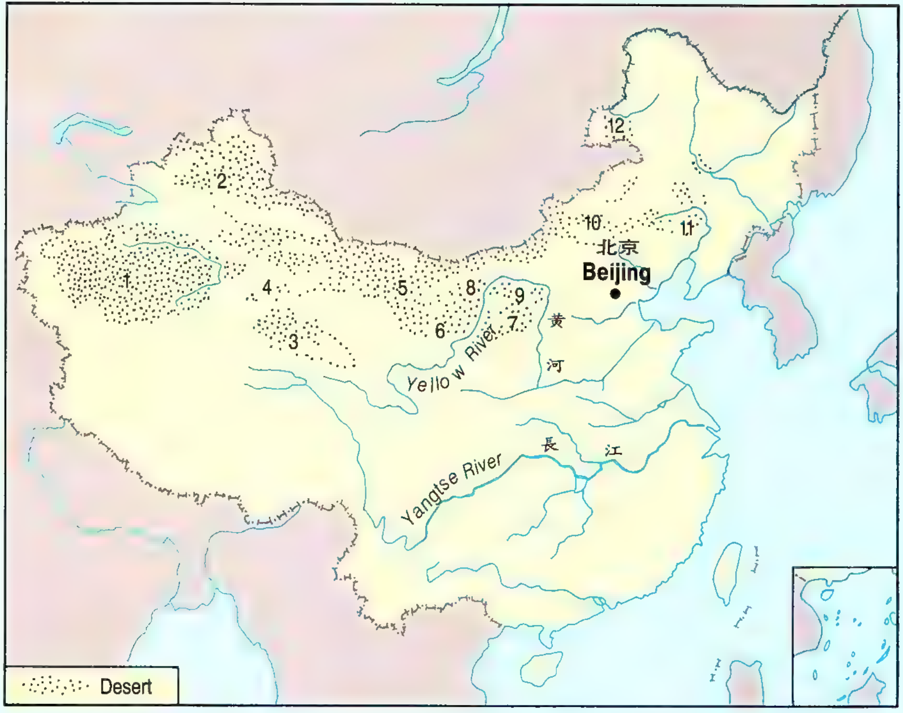
There are also some twenty-two flights a week to Chengdu from Guangzhou in Guangdong Province. It is easier to get a seat from here and the ticket is cheaper – around HK$800.

A third option, which is much less expensive but takes a lot more time, is to take the train to Chengdu. Train no. 252/256 leaves Guangzhou at 18:00 and arrives in Chengdu at 08:06 three days later – a journey of sixty-three hours. Soft sleeper costs the equivalent of around HK$600, hard sleeper HK$420.

The only way to reach the Siguniang Mountains from Chengdu is by bus. There are daily long-distance buses to Xiaojin County via Guanxian, the Wolong Nature Reserve, Mount Balang and Rilong, the latter 232 kilometres from Chengdu. Bus tickets can be bought at Chengdu's Ximen (West Gate) Bus Terminus and the traveller should specify Rilong as the destination.

Information about the mountains can be obtained from the local government office in Rilong (possibly only in Chinese). Horses and guides can be hired locally. A tour of the three valleys mentioned in our article will take about three days. Travellers should bring all their own equipment, specifically food and drink and camping necessities, since this area has only recently been opened up and there are few facilities or services available as yet.

Distribution Map of China's Major Deserts


12
2
10
11
北京
Beijing
1
4
5
8
9
3
6
7
黄
河
Yellow River
長
江
Yangtse River
Desert

1. Taklimakan Desert
2. Gurbantünggüt Desert
3. Qaidam Basin deserts
4. Kumtag Desert
5. Badain Jaran Desert
6. Tengger Desert
7. Mu Us Sandy Land
8. Ulan Buh Desert
9. Hobq Desert
10. Lesser Tengger Sandy Land
11. Horqin Sandy Land
12. Hulun Buir Sandy Land

Guangdong River Trip

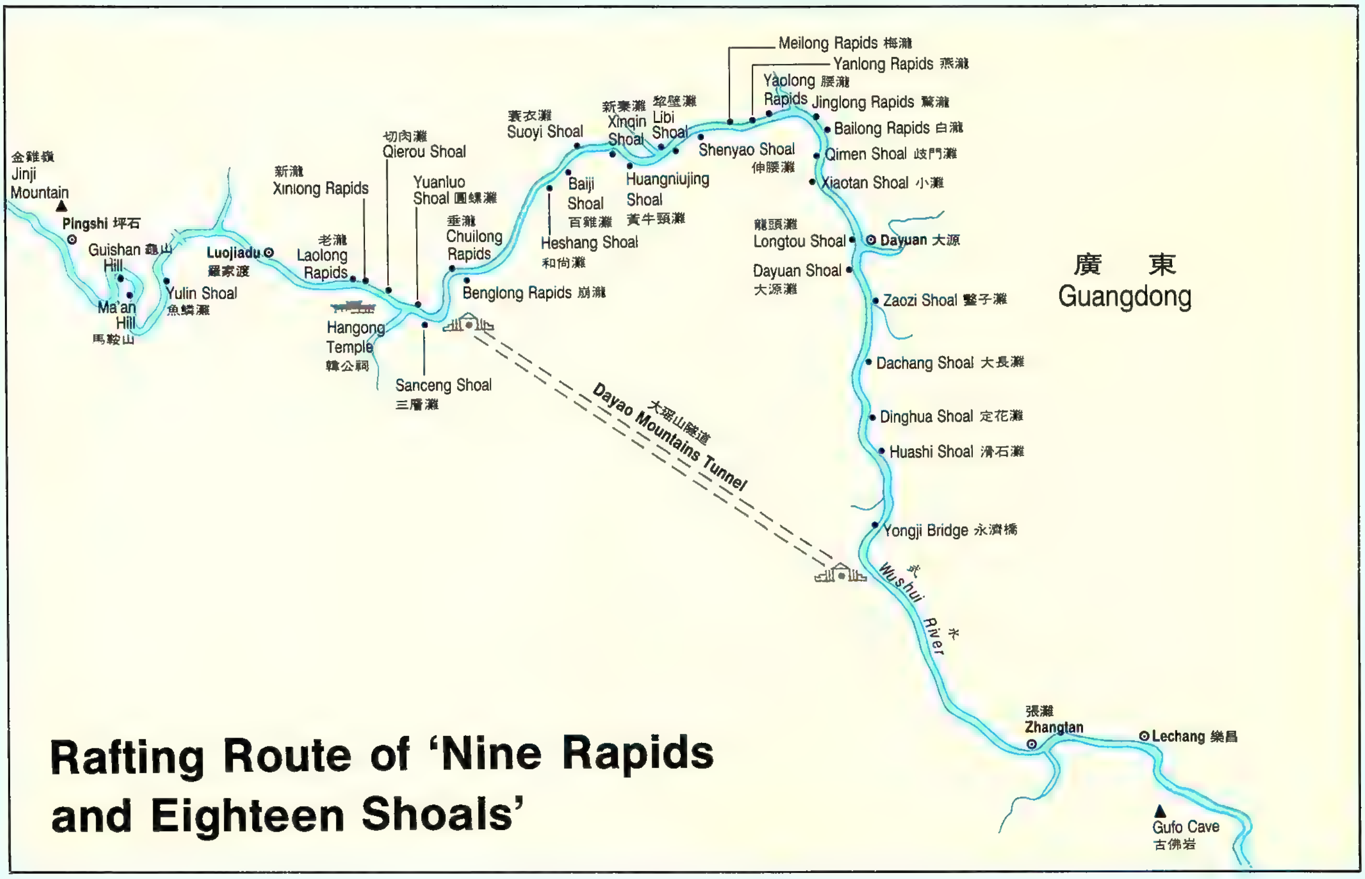
Pingshi, where the river trip starts, is 323 kilometres north of Guangzhou and right on the main Beijing-Guangzhou railway line.

The ticket for the river trip costs about 30 Yuan and must be purchased in advance from the special raft/boat trip booking office opposite the railway station at Pingshi. Life jackets are provided free of charge and must be worn by all participants. Raincoats and rubber boots can be hired for about 3 yuan and are recommended, especially in cool weather conditions. The boat is lined with ropes for holding on to, so cotton gloves would be useful to protect the hands against friction at the most exciting sections of rapids. The river drops 130 metres between Pingshi and the end of the trip at Zhangtan.

Lunch is served near the Hangong Temple. N.B. There are no further toilet stops during the approximately three-hour remainder of the trip!

One possible side-trip after this adventure is to Gufo Cave five kilometres southwest of Lechang, the county town. The cave is a karst formation, with three overlapping layers, and is thirty metres high at its maximum and over twenty metres wide. It covers an area of over 12,000 square metres, a stretch of about 570 metres at the front of the cave complex being open to the public.

For more information on northern Guangdong, please see CHINA TOURISM no. 84.


金雞嶺
Jinji Mountain
Pingshi 坪石
Guishan 龜山 Hill
Ma'an Hill 馬鞍山
Yulin Shoal 魚鱗灘
Luojiadu 羅家渡
新瀧
Xinlong Rapids
老瀧
Laolong Rapids
Hangong Temple 韓公祠
切肉灘
Qierou Shoal
Yuanluo Shoal 圓螺灘
Sanceng Shoal 三層灘
垂瀧
Chuilong Rapids
Benglong Rapids 崩瀧
蓑衣灘
Suoyi Shoal
Heshang Shoal 和尚灘
Baiji Shoal 百雞灘
新秦灘
Xinqin Shoal
犂壁灘
Libi Shoal
Huangniujing Shoal 黃牛頸灘
Shenyao Shoal 伸腰灘
Meilong Rapids 梅瀧
Yanlong Rapids 燕瀧
Yaolong 腰瀧 Rapids
Jinglong Rapids 驚瀧
Bailong Rapids 白瀧
Qimen Shoal 歧門灘
Xiaotan Shoal 小灘
龍頭灘
Longtou Shoal
Dayuan 大源
Dayuan Shoal 大源灘
Zaozi Shoal 鑿子灘
廣 東
Guangdong
Dachang Shoal 大長灘
Dinghua Shoal 定花灘
Huashi Shoal 滑石灘
Dayao Mountains Tunnel 大瑶山隧道
Yongji Bridge 永濟橋
Wushui River 武水
張灘
Zhangtan
Lechang 樂昌
Gufo Cave 古佛岩

Rafting Route of 'Nine Rapids and Eighteen Shoals'

Access to Shenzhen's 'Splendid China'

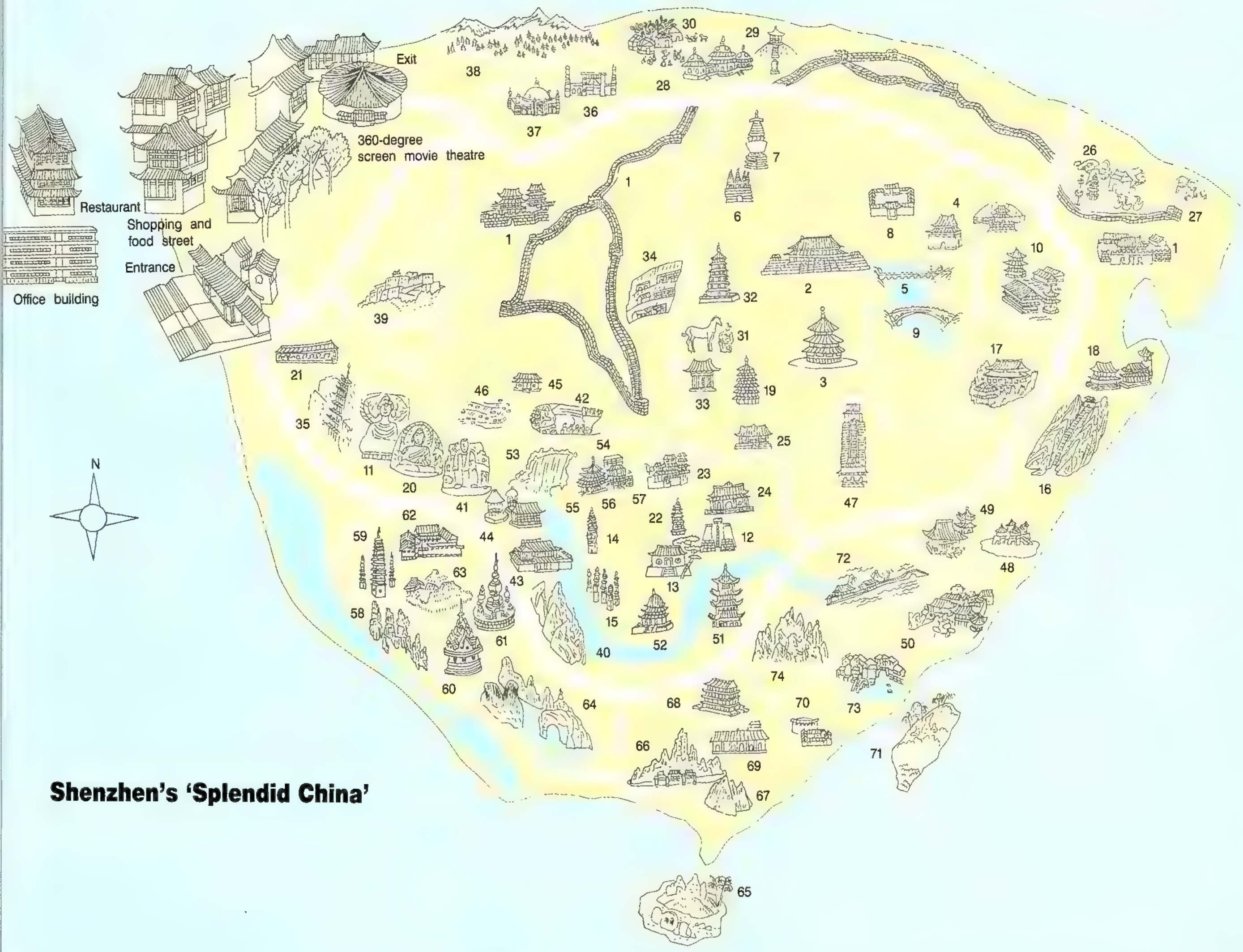
This tourist park is very conveniently located and is easy of access from Hong Kong. It is only ten minutes by car from Luomazhou (Lok Ma Chau), the western border crossing point which is scheduled to open in the near future, and fifteen minutes by car from the hoverferry pier at Shekou. There are also buses direct from Hong Kong: China Travel Service runs regular tourist coaches to Shenzhen, while Citybus operates six double-decker buses daily from Middle Road, Tsimshatsui. For those arriving by train, from Shenzhen's railway station there are public minibuses which take twenty-five minutes to reach 'Splendid China'. Local bus services which serve the site include those running through Shennan (southern Shenzhen), Zhong (Central) Road, the Guangzhou-Shenzhen Highway and the Beihuan (northern bypass) Freeway.

The nearest accommodation is the Shenzhen Bay Hotel, which is just next door, but the Nanhai Hotel at Shekou and any of Shenzhen's city hotels are within easy reach.

The adult entrance fee to the park is HK$80 (around US$10) for people resident outside Shenzhen.

A TABLE OF SCENIC SPOTS IN 'SPLENDID CHINA'

Scenic Spots		Surface/Length Area	Scale
1. The Great Wall (From Shanhaiguan Pass to Jiayuguan Pass)	萬里長城（山海關至嘉峪關）	1,038 m	1:10
2. The Forbidden City (Beijing)	故宮（北京）	2,780㎡	1:15
3. Temple of Heaven (Beijing)	天壇（北京）	2,780㎡	1:15
4. The Ming Tombs (Beijing)	明十三陵（北京）	288㎡	1:15
5. Lugouqiao (Marco Polo Bridge) (Beijing)	蘆溝橋（北京）	20㎡	1:15
6. Jin Gang Bao Zuo Pagoda (Beijing)	金剛寶座塔（北京）	16㎡	1:15
7. The White Dagoba in Miaoying Temple (Beijing)	妙應寺白塔（北京）	36㎡	1:15
8. Quadrangle (Beijing)	四合院（北京）	36㎡	1:15
9. Zhaozhou Bridge (Zhaoxian County, Hebei)	趙州橋（河北趙縣）	4 m	1:15
10. Summer Resorts (Chengde, Hebei)	避暑山莊（河北承縣）	1,400㎡	1:15
11. Longmen Caves (Luoyang, Henan)	龍門石窟（河南洛陽）	180㎡	1:4
12. Ancient Star-Observatory (Dengfeng, Henan)	古觀星台（河南登封）	24㎡	1:15
13. Shaolin Temple (Dengfeng, Henan)	少林寺（河南登封）	198㎡	1:15
14. The Pagoda in Songyue Temple (Dengfeng, Henan)	嵩岳寺塔（河南登封）	—	1:15
15. Pagoda Forest (Dengfeng, Henan)	塔林（河南登封）	—	1:15
16. Mt. Taishan (Tai'an, Shandong)	泰山（山東泰安）	—	1:10,000
17. Confucius Temple (Qufu, Shandong)	孔廟（山東曲阜）	192㎡	1:15
18. Penglai Pavilion (Penglai, Shandong)	蓬萊閣（山東蓬萊）	—	1:15
19. Yingxian Wooden Padoda (Yingxian County, Shanxi)	應縣木塔（山東應縣）	10㎡	1:15
20. Yungang Grottoes (Datong, Shanxi)	雲崗石窟（山西大同）	36㎡	1:4
21. Nine-Dragon Wall (Datong, Shanxi)	九龍壁（山西大同）	7 m	1:4
22. Feihong Pagoda (Hongtong, Shanxi)	飛虹塔（山西洪洞）	16㎡	1:15
23. Hanging Monastery (Hunyuan, Shanxi)	懸空寺（山西渾源）	12 m	1:15
24. Nanchan Temple (Mt. Wutai, Shanxi)	南禪寺（山西五台山）	10㎡	1:15
25. Jin Memorial Temple (Taiyuan, Shanxi)	晋祠（山西太原）	128㎡	1:15
26. Ice-Lantern (Harbin, Heilongjiang)	冰燈（黑龍江哈爾濱）	—	1:15
27. Daur Fishing and Junting Village (Heilongjiang)	達斡爾族漁獵村寨（黑龍江）	—	1:15
28. The Mausoleum of Genghis Khan (Ejin Horo Banner, Inner Mongolia)	成吉思汗陵（内蒙古伊金霍洛旗）	32㎡	1:15
29. The Tomb of Wang Zhaojun (Hohhot, Inner Mongolia)	昭君墓（内蒙古呼和浩特）	—	1:15
30. Mongolian Yurts (Inner Mongolia)	蒙古包（内蒙古）	250㎡	1:15
31. Terracotta Warriors and Horses of Qin Shihuang Mausoleum (Xi'an, Shannxi)	秦陵兵馬俑（陝西西安）	192㎡	1:10
32. Big Wild Goose Pagoda (Xi'an, Shaanxi)	大雁塔（陝西西安）	—	1:15
33. Huangdi Tomb (Huangling, Shaanxi)	黃帝陵（陝西黃陵）	—	1:15
34. Cave-Dwellings in Northern Shaanxi (Shaanxi)	陝北居民（陝西）	—	1:15
35. Mogao Grottoes (Dunhuang, Gansu)	莫高窟（甘肅敦煌）	1,056㎡	1:15
36. The Id Kah Mosque (Kashgar, Xinjiang)	大清真寺（新疆喀什）	—	1:15
37. Tomb of Xiang Fei (Kashgar, Xinjiang)	香妃墓（新疆喀什）	50㎡	1:15
38. Tianshan Moutains (Xinjiang)	天山（新疆）	—	1:15
39. Potala Palace (Lhasa, Tibet)	布達拉宮（西藏拉薩）	—	1:15
40. Three Gorges of Yangtse River (Sichuan & Hubei)	長江三峽（四川、湖北）	—	1:10
41. Great Buddha of Leshan (Leshan, Sichuan)	樂山大佛（四川樂山）	96㎡	1:78
42. Buddhist Stone Sculpture in Dazu (Dazu, Sichuan)	大足石刻（四川大足）	—	1:15
43. Memorial Temple of Zhuge Liang (Chengdu, Sichuan)	武侯祠（四川成都）	150㎡	1:15
44. Du Fu's Thatched Cottage (Chengdu, Sichuan)	杜甫草堂（四川成都）	—	1:15
45. Longevity Temple (Dazu, Sichuan)	聖壽寺（四川大足）	—	1:15
46. Cliff-Side Tombs (Coffins Hanging on the Cliffs) (Yibin, Sichuan)	崖墓懸棺（四川宜賓）	—	1:15
47. Sun Yat-sen Mausoleum (Nanjing, Jiangsu)	中山陵（江蘇南京）	—	1:15
48. Slender West Lake (Yangzhou, Jiangsu)	瘦西湖（江蘇揚州）	—	1:15
49. Hanshan Temple (Suzhou, Jiangsu)	寒山寺（江蘇蘇州）	—	1:15
50. Masters of the Net Garden (Suzhou, Jiangsu)	網師園（江蘇蘇州）	96㎡	1:15
51. Yellow Crane Tower (Wuhan, Hubei)	黃鶴樓（湖北武漢）	120㎡	1:15
52. Yueyang Pavilion (Yueyang, Hunan)	岳陽樓（湖北岳陽）	—	1:15
53. Huangguoshu Falls (Zhenning, Guizhou)	黃果樹瀑布（貴州鎮寧）	—	1:15
54. Wind and Rain Bridge, Drum Tower of the Dong (Guizhou)	侗族風雨橋、鼓樓（貴州）	—	1:15
55. Dong Village (Guizhou)	侗族村寨（貴州）	—	1:15
56. Bouyei Village (Guizhou)	布依寨（貴州）	—	1:15
57. Miao Village (Guizhou)	苗寨（貴州）	—	1:15
58. Stone Forest (Lunan, Yunnan)	石林（雲南路南）	—	1:15
59. Three Pagodas (Dali, Yunnan)	大理三塔（雲南大理）	—	1:15
60. Jingzhen Octagonal Pavilion (Menghai, Yunnan)	景真八角亭（雲南勐海）	—	1:15
61. Manfeilong Pagoda (Jinghong, Yunnan)	曼飛龍塔（雲南景洪）	—	1:15
62. Bai Dwelling Houses (Yunnan)	白族居民（雲南）	—	1:15
63. Dai Vullage (Yunnan)	傣族村寨（雲南）	—	1:15
64. Scenery of Lijiang River (Guilin, Guangxi)	漓江山水（廣西桂林）	—	1:15
65. The Cape at End of Earth, Five Finger Mountains (Hainan)	天涯海角、五指山（海南）	—	1:15
66. Seven Star Crags (Zhaoqing, Guangdong)	七星岩（廣東肇慶）	1,000㎡	1:15
67. Xiqiao Mountain (Nanhai, Guangdong)	西樵山（廣東南海）	400㎡	1:10
68. Zhenhai Tower (Guangzhou, Guangdong)	鎮海樓（廣東廣州）	—	1:15
69. Ancestral Temple (Foshan, Guangdong)	佛山祖廟（廣東佛山）	—	1:15
70. Dwelling Houses of the Hakkas (Fujian)	客家土樓（福建）	—	1:15
71. Sun Moon Lake, Yehliu Queen's Rock (Taiwan)	日月潭、野柳女石王（台灣）	—	1:15
72. Scenery of West Lake (Hangzhou, Zhejiang)	西湖風光（浙江杭州）	3500㎡	1:15
73. Land of Waters (Shaoxing, Zhejiang)	水鄉小鎮（浙江紹興）	200㎡	1:15
74. Mt. Huangshan (Anhui)	黃山（安徽）	—	1:50,000



Shenzhen's 'Splendid China'

Access to Alxa League

When travellers to Inner Mongolia have had nough of its endless grasslands (among the best nd most famous of which is the Hulun Buir Grassland in the east of the autonomous region), n interesting variation would be to experience ne of its deserts. The Alxa Desert, consisting of he Tengger, Badain Jaran and Ulan Buh Deserts, ccounts for over sixty percent of the 270,000 quare kilometres of the Alxa League.

There are a number of possible ways to each the Alxa League. Three railway lines skirt he enormous desert: Baotou-Lanzhou, Wuda-artai and Pingluo-Rujigou, the latter line in eighbouring Ningxia.

Yinchuan, capital of the Ningxia Hui Autonomous Region, is actually a good place to start ince it is only 110 kilometres from Bayan Hot, he administrative centre of the Alxa League. And t is on the Beijing-Lanzhou railway line. Travellers should note that Yinchuan's railway station is n the new district, about twelve kilometres from he city centre and most accommodation, estaurants and transport facilities. However, the lxa League authorities have erected an office, as well as the Alxa Restaurant, in Yinchuan's new district to cater for through travellers. Special buses leave from here for Bayan Hot every morning.

Still, Yinchuan merits at least a few days in its own right. From the railway station one can take one of the privately-run vans which shuttle between the station and the city centre, where tickets for bus travel to Bayan Hot are available from the long-distance bus station. Yinchuan's major attractions include the Nanquan Mosque, Zhongshan Park, the Drum Tower and the Yuhuang Pavilion, Chengtiansi Pagoda, Haibao Pagoda, as well as the tombs of the rulers of the Western Xia (1038-1127) some thirty kilometres west of the city at the foot of the Helan Mountains. For more information on Ningxia and Yinchuan, see CHINA TOURISM no. 96.

Bayan Hot, located in the south of Alxa Left Banner, is the best base for travel within the Alxa League itself. Buses to nearby county towns are infrequent – on most routes, only one every two or three days – but they are an inexpensive way to travel and will give an idea of how the people live here. However, most of these county towns are situated on the fringe of the desert. A more convenient (and, of course, much more expensive) alternative would be to hire a car and guide in Bayan Hot for desert excursions. There are also scheduled bus serivces between Bayan Hot and Ejin Banner via Wuda, Jartai, and Ehen Hudag in Alxa Right Banner; between Ehen Hudag and Hexipu in Gansu; and between Ejin Banner and Jiuquan in Gansu.

Travellers with a real taste for adventure can perhaps try to persuade the leader of a camel caravan to let them join it for a while. At the end of the autumn, camel caravans appear all over Alxa League; they bring salt, alkali, mirabilite (Glauber's salt), etc., out from the depths of the desert and transport goods from oasis to oasis. This would definitely be the best way to get the full flavour of the desert, but nothing is organized so far – it will be up to the luck and persuasive or bargaining powers of the individual! Proper preparation is of course mandatory when travelling in the desert.

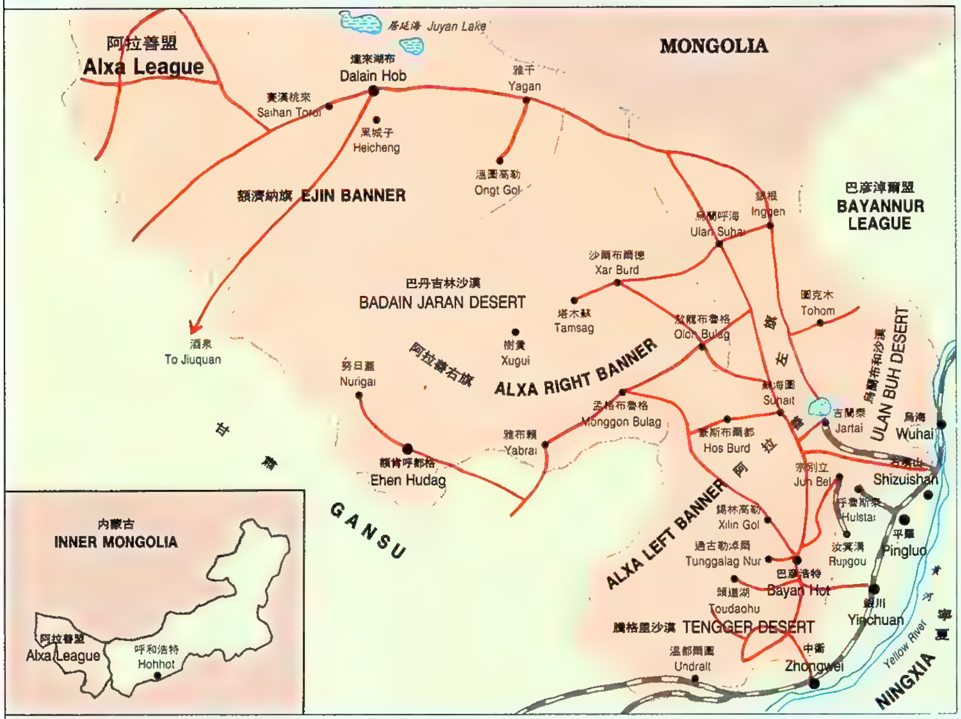
Apart from the intrinsic fascination of desert life, points of interest in the Alxa League include, among others: in Ejin Banner, the remains of the Juyan Prefecture signal beacons dating from the Han dynasty (206 B.C.-A.D. 220), Western Xia tombs and the ruins of the Western Xia garrison town at Heicheng; in Alxa Left Banner,

Average Climatic Conditions in Alxa League

		Jan.	Feb.	Mar.	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
Ejin Banner (Dalain Hob)	Temperature (°C)	-12.5	-7.6	1.7	10.7	18.9	24.5	26.2	24.5	17.3	7.8	-2.3	-10.9
	Rainfall (mm)	0.2	0.3	0.7	1.0	4.2	5.2	11.8	8.5	3.2	2.2	0.5	0.1
Alxa Left Banner (Bayan Mod)	Temperature (°C)	-12.1	-8.1	0.0	8.7	16.3	21.7	23.6	21.9	15.6	7.1	-2.8	-10.2
	Rainfall (mm)	0.7	0.5	1.6	4.2	7.0	13.1	28.1	27.8	9.5	4.1	1.7	0.6
Alxa Left Banner (Bayan Hot)	Temperature (°C)	-10.0	-6.1	1.8	9.5	15.9	20.6	22.6	20.9	15.3	7.9	-1.1	-8.0
	Rainfall (mm)	2.0	2.3	6.1	11.8	17.5	23.9	40.6	60.7	27.2	14.6	4.9	1.6

Main Hotels and Restaurants in Bayan Hot

Name	Address	Services
Alxa League Hotel	Hoxud Road South, New District	Guest rooms of 1st, 2nd and 3rd classes, restaurant, conference room, ticket booking for long-distance buses
Left Banner Guesthouse	Xihuayuan Street North, Old District	Guest rooms, restaurant, conference room
Bazhen National Restaurant	Tengger Road South	Mongolian traditional dairy foods, roast whole sheep, braised camel humps
Bazhen Moslem Restaurant	Nanda Street East	Breakfast, steamed sheep, braised beef with mushrooms, dishes made from camel meat
Xinhua Restaurant	Xinhua Street North	Local traditional dishes, roast sheep
Xiao Xiao Restaurant	Xinhua Street South (inside the bus station)	Dishes for four seasons, noodles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Alxa League
居延海 Juyan Lake
MONGOLIA
達來湖布
Dalain Hob
雅干
Yagan
賽漢桃來
Saihan Tohoi
黑城子
Heicheng
溫圖高勒
Ongt Gol
額濟納旗 EJIN BANNER
巴彥淖爾盟
BAYANNUR LEAGUE
烏蘭呼海
Ulan Suhai
銀根
Inggen
沙爾布爾德
Xar Burd
巴丹吉林沙漠
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塔木素
Tamsag
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Olon Bulag
圖克木
Tohom
酒泉
To Jiuquan
努日蓋
Nurigai
樹貴
Xugui
阿拉善右旗
ALXA RIGHT BANNER
蘇海圖
Suhait
吉蘭泰
Jartai
烏蘭布和沙漠
ULAN BUH DESERT
烏海
Wuhai
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阿拉善盟
Alxa League
呼和浩特
Hohhot

the Yanfu Temple, the Guangzhong Temple and the Fuying Temple from Qing times; and, in the Helan Mountains, the valleys of Halawu and Qianggang.

ALXA LEFT BANNER

Yanfu Temple Situated in Bayan Hot and originally the temple of the league's rulers, this was built in 1732 in the Qing dynasty. In 1760 Emperor Qianlong had it renovated and expanded and gave it its present name. The Buddhist temple complex and its grounds cover 6,700 square metres.

Jartai Salt Lake One of China's larger inland salt lakes, this lies to the west of the Ulan Buh Desert. Extraction of salt began in 1818 and it has now developed into a mechanized salt works. The salt produced here is coarse-grained and pure. The busiest times for salt extraction seem to be spring and autumn.

Toudaohu This oasis town south of Bayan Hot affords good views of the Tengger Desert.

ALXA RIGHT BANNER

Ancient Rock Pictures Private transport must be arranged to reach the site of the rock pictures at Mount Mandalt fourteen kilometres from Ehen Hudag. Covering an area of three by six kilometres, the more than 10,000 pictures were engraved on the black granite rock over a very great span of time. The oldest pictures were made between 10,000 and 4,000 B.C.

EJIN BANNER

Heicheng On the eastern bank of the River Narin, thirty-five kilometres southeast of Ejin Banner's main town, Dalain Hob, this is said to have once been a garrison town of the Western Xia. The surviving rammed loess wall is nine metres high and has a circumference of about two kilometres. There are ruins of houses nearby. A fairly well preserved mosque can be seen to the southwest of Heicheng near which six Western Xia cemeteries containing over sixty tombs have been excavated.

Han-Dynasty Remains The site of the residence of the commanding officer of the garrison at Jia Qu (a village in Juyan Prefecture) at the time of the Han dynasty is located in the desert near the River Narin twenty-four kilometres south of Ejin Banner. About three hundred metres west of the site are the remains of signal beacons and city walls. This area has yielded a considerable number of Han-dynasty relics.

Alxa's Climate

Situated in the most westerly part of the Inner Mongolia Autonomous Region, the Alxa League is generally higher in the south than in the north. The Alxa Plateau lies at an average altitude of 1,000 to 1,500 metres above sea-level. Of the three deserts which account for most of the league's surface area, the Badain Jaran Desert is in fact the highest in China; it is more than five hundred metres higher than any of the others.

The league is very cold in winter as a result of bitter airstreams from Siberia. The average temperature in January plummets to between –10 to –13°C. However, it is quite warm in summer; the average July temperature can be 23 to 26°C.

Spring and autumn, the transitional seasons, are both very short. In Ejin Banner, for example, spring can be said to start in mid-April when the average temperature rises above 10°C. But summer is already on the way by the end of May when the average temperature is around 22°C. In autumn, while the temperature may hover just below 22°C at the end of August, it will have dropped to only about 10°C by the first week in October. These two brief seasons together take up no more than three months of the year.

The average difference between the daily maximum and minimum temperatures in the Alxa League is around 14 to 16°C, almost double that in, say, the areas south of the River Yangtse. In Ejin Banner the average maximum on a day in May is 27°C, the minimum 10°C.

When it comes to rainfall, the eastern part of the league receives an average of 100 to 200 millimetres a year. The western part, since it is not affected by the summer monsoons from the Pacific Ocean, receives less than fifty millimetres. Ejin Banner has an average of only 37.9 millimetres of rain a year (Hong Kong, by comparison, clocks up 2,211.9). This is, after all, desert country!

The relative humidity is correspondingly low – thirty-four to forty percent. The humidity is highest in summer in the east since the region does receive some rain, while in the west it is highest in winter.

Yiliang Karst Zone

A karst zone with ninety-nine caves has been discovered in Yunnan's Yiliang County between Kunming and the Stone Forest in Lunan County. The caves conceal fantastic natural formations: stalagmites, stalactites, waterfalls, hidden rivers, stone bridges and terraces. Outside the caves there is more of interest, including ancient burial sites and rock paintings executed by the ancestors of the Yi people.

Changchun's 'Gaoli Village'

The city of Changchun in Jilin has just opened the so-called Gaoli Village (Film City) to the general public. The complex contains restaurants, banqueting halls, dance halls, a Korean Food Street, a children's amusement park, cinemas, etc. It has the dual purpose of explaining Korean customs and traditions (holding Korean-style weddings and birthday parties) and introducing the physical culture and sports of various nationalities.

Still More Museums

The first National Marriage Museum was opened to the public on September 30 this year. It is situated in the Liu Family Garden two kilometres from Xingyi, the main seat of the Qianxinan Bouyei and Miao Autonomous County in Guizhou Province.

The museum is divided into five rooms showing courtship, marriage, family life, and so on. The exhibits consist of photographs and material objects, and of automatically operated moving tableaus showing the wedding ceremonies of eight minority peoples: the Miao, Bouyei, Dong, Hui, Yi, Tu, Shui and Gelao.

By way of contrast, the China Coal Museum — another first for China — opened its doors this October in Taiyuan, capital of Shanxi Province. The province is China's major coal producer. The museum chronicles the development of coal mining within the country.

Day-Use Package at Regal Airport Hotel

Hong Kong's Regal Airport Hotel (formerly the Regal Meridien Airport Hotel) is offering a day-use package valid until February 28 1990. Primarily designed for transit or stop-over passengers flying out of Kai Tak Airport late at night (although anybody with a confirmed air ticket is eligible), the package offers rooms at half price up until 9 p.m. An additional incentive for transit passengers only: the hotel will give a further discount to cover the cost of the airport tax (HK$100 per adult, HK$50 per child).

New Domestic Air Route

The Southwest China Aviation Company launched a new air route between Chengdu in Sichuan and Fuzhou in Fujian this September. Boeing 737-300s are used on the 1,770-kilometre flight, lasting two hours and ten minutes, which is scheduled for Wednesdays.

Traders Hotel — Opening Discount

The 298-room Traders Hotel, part of Beijing's new China World Trade Centre, is to open in December 1989. The China World Office Tower and the Exhibition Centre opened in November. Specifically designed for business travellers, the Traders Hotel — managed by Shangri-La International — includes ten garden-view suites, non-smoking rooms and two rooms for the physically disabled; it has a full range of services and amenities. The hotel recently announced a special winter opening rate of US$65, as opposed to the published rate of US$120. Suites are available from US$210.

Rural Tourist Reception Area

Kazak people have set up a tourist reception area in the vicinity of Urümqi, Xinjiang, consisting of more than forty felt yurts, each with three or four horses and a couple of guides. Here, tourists are welcome to experience the flavour of Kazak life. During the daytime one can ride off on horseback to explore Tianchi Lake, forests and steppes. In the evening, milky tea and roast mutton are served and Kazak folksongs ring out.

Railway Developments

Airconditioned express trains (nos. 75 and 76) are now available between Guangzhou in Guangdong and Changsha in Hunan. Equipped with dining car, baggage car, and soft and hard sleepers in addition to hard-seat carriages, these trains can transport over a thousand passengers each. A supplementary charge of around three yuan is made for the airconditioning. The trains run every other day.

Meanwhile, the experimental airconditioned double-decker carriages reported in an earlier issue have now been put into operation on the busy route between Shanghai and Nanjing in eastern China. Allocated the numbers 91 and 92, they give a ride of about four hours. Each train is made up of ten hard-seat carriages and one soft-seat carriage, all airconditioned. They are able to carry 59% more passengers than ordinary carriages — an important plus factor for the overloaded Chinese railway system.

Herbal Medicine Museum

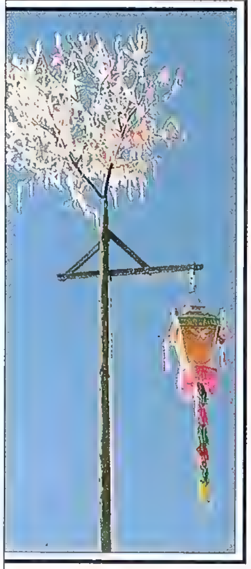
An unusual museum is being inaugurated this autumn in Hangzhou, capital of Zhejiang Province. The Museum of Traditional Chinese Herbal Medicine, based on the famous Hu Qingyu Tang — the 'best pharmacy in the south' — is housed in attractive Qing-dynasty buildings (see CHINA TOURISM no. 70). By means of models, pictures and exhibits, the museum shows the development of herbal medicine in China and the way in which herbal remedies are produced by traditional methods.

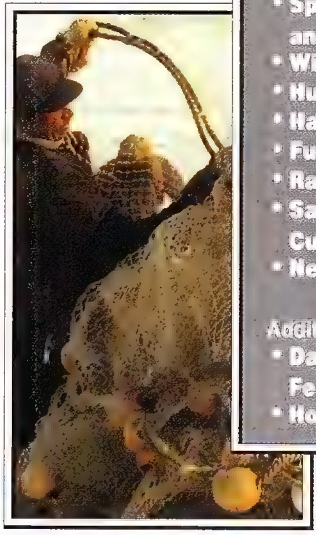
Jianguo Winter Price Freeze

The Jianguo Hotel in Beijing, having just undergone total refurbishment, has announced a 'Winter Price Freeze Package' effective from November 15 1989 to March 31 1990.

During this period a superior room will cost US$79, one of the newly introduced executive rooms US$89, and a duplex suite US$150. Other features of the package include free pressing of one suit or dress, homemade cookies and chocolate, one local and one international newspaper, a welcoming drink in Charlie's Bar, late check-out until 3 p.m., an invitation to one of the general manager's cocktail parties, and a 10% discount on many items in the hotel shop.

NEXT ISSUE





HEILONGJIANG SPECIAL

We visit China's coldest province in the far northeast, bordering on Siberia, where temperatures remain below zero for over half the year and the rivers freeze solid for months on end. But there's a lot to do there, thaw or no thaw!

- **Spring Festival in a World of Snow and Ice**
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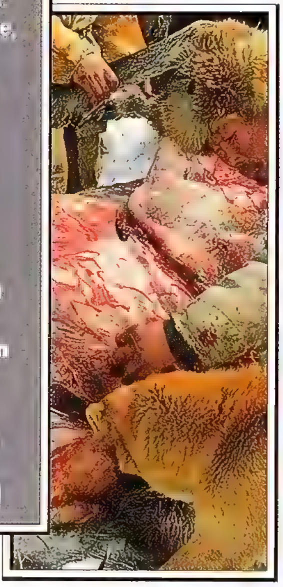

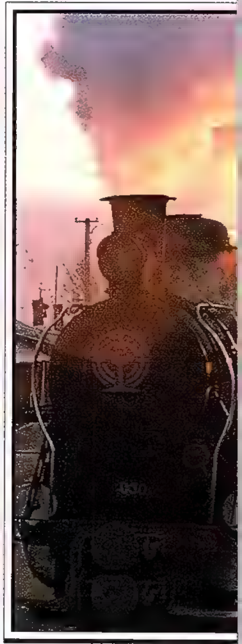

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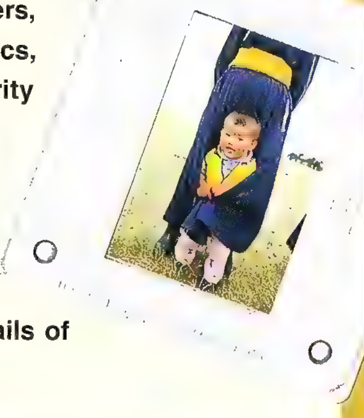

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No. 28	Shaanxi
No. 29	Anhui
No. 30	Guizhou
No. 31	Hebei & Tianjin
No. 32	China in Winter
No. 33	Plateaux of Sichuan
No. 34	Northern Guangdong
No. 35	Qinghai
No. 36	Western Hunan & Mt. Bogda
No. 37	Loess Plateau
No. 38	Jiangxi
No. 39	Southern Fujian
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No. 47	Yunnan
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No. 49	China-wide Special
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No. 51	Shanghai
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No. 53	Beijing II
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No. 105	Liaoning Special
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No. 107	Pearl River Delta
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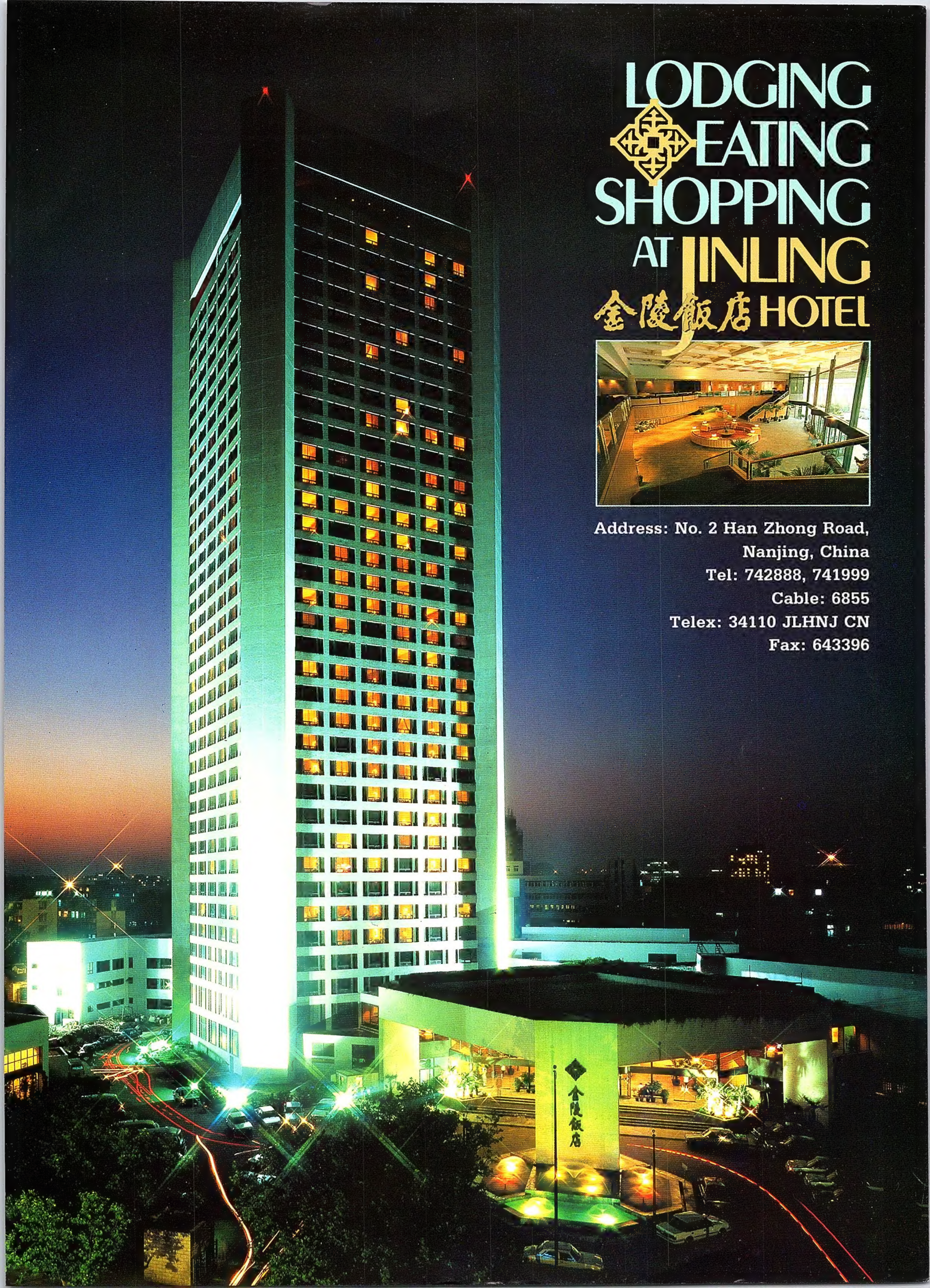
No. 109	China-wide Special
No. 110	Sichuan Special
No. 111	Wumeng Mountains
No. 112	One Day in China



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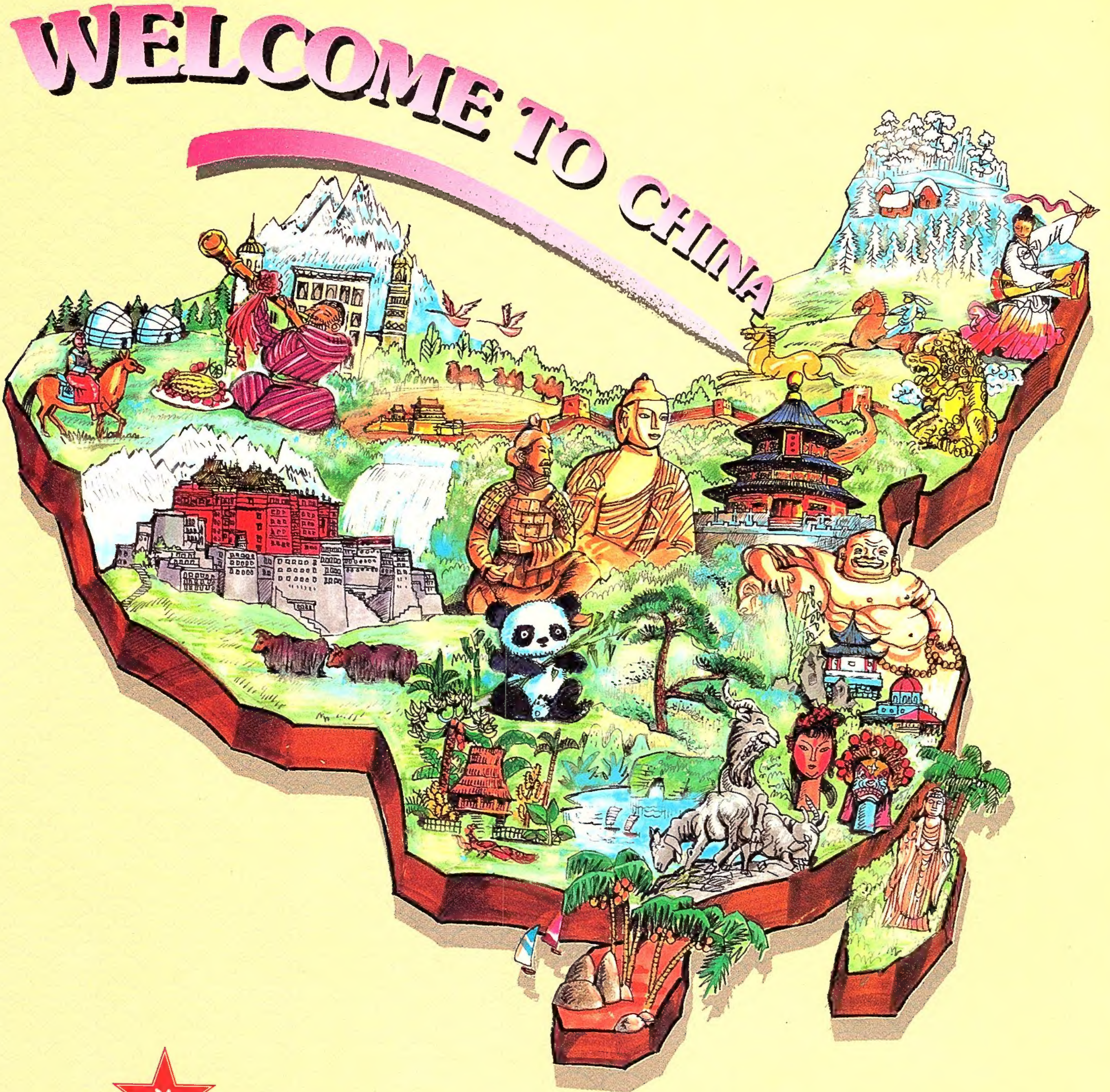

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